THE

BOOKE OF COMMON PRAYER,

and Administration of

the Sacraments,

And other Rites and Ceremonies of the Church of

ENGLAND.

DUBLIN,
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for Boston Coll. ch. Harris Apr. 5, 1921 K

Ianuary hath xxxj. dayes.

Sun { riseth / falleth } { 7.mi.12 / 4.mi.48 } houre

					Psalmes.	Morning prayer. i. Lesson.	Morning prayer. ii. Lesso.	Euening prayer. i. Lesson	Euening prayer. ii. Less.
1	A	Kalend.		Circumcis.		Gene. 17.	Rom. 2	Deut. 10.	Colos. 1.
2	b	4	No.			Genes. 1.	Matt. 1	Genes. 2.	Roman. 1
3	c	3	No.			3	2	4	2
4	d	Pꝛid.	No.			5	3	6	3
5	e	Nonas.				7	4	8	4
6	f	8	Id.	Epiphany.		Esay. 9	Luke 3	Esay 40	John. 2
7	g	7	Id.			Genes. 9	Matth. 5	Gene. 12	Rom. 5
8	A	6	Id.	Lucian.		13	6	14	6
9	b	5	Id.			15	7	16	7
10	c	4	Id.			17	8	18	8
11	d	3	Id.			19	9	20	9
12	e	Pꝛid.	Id.	Sol in Aqua.		21	10	22	10
13	f	Idus.		Hilarii.		23	11	24	11
14	g	19	kl.	Febꝛuarii.		25	12	26	12
15	A	18	kl.			27	13	28	13
16	b	17	kl.			29	14	30	14
17	c	16	kl.			31	15	32	15
18	d	15	kl.	Pꝛisca.		33	16	34	16
19	e	14	kl.			35	17.	37	1. Coꝛ. 1
20	f	13	kl.	Fabian.		38	18	39	2
21	g	12	kl.	Agnes.		40	19	41	3
22	A	11	kl.	Vincent.		42	20	43	4
23	b	10	kl.			44	21	45	5
24	c	9	kl.			46	22	47	6
25	d	8	kl.	Con. Paul.		Wised. 5	Act. 22	Wised. 6	Act. 26
26	e	7	kl.			Gen. 48.	Matt. 23.	Genes. 49	1. Coꝛ 7
27	f	6	kl.			50	24	Exod. 1.	8
28	g	5	kl.			Exod. 2	25	3	9
29	A	4	kl.			4	26	5	10
30	b	3	kl.			7	27	8	11
31	c	Pꝛid.	kl.			9	28	10	13

February hath xxviij. dayes.

Sun { riseth / falleth } houre { 7.mi.12. / 4.mi.48. }

			Pſalmes.	i. Leſſon	ii. Leſſo. Morning prayer.	i. Leſſon	ii. Leſſo. Euenin prayer.
1	d	Kalend.	Faſt.	Exod. xl	Marke i.	Exod. xlii	i. Cor. 13
2	e	iiii no.	Pur. of Mary	Wiſd. ix	ii	Wiſd. xii	xiiii
3	f	iii no.	Blaſii.	Ero. xiii.	iii	Exod. 14	xv
4	g	pꝛid. no		xv	iiii	xvi	xvi
5	A	Nonas.	Agathe	xvii	v	xviii	2. Corin. i
6	b	viii id.		xix	vi	20	ii
7	c	vii id.		xxi	vii	22	iii
8	d	vi id		xxiii	viii	24	iiii
9	e	v id		xxxii	ix	23	v
10	f	iiii id		xxxiiii	x	Leuit. 18	vi
11	g	iii id	Sol in Piſcis	Leuit. 19	xi	20	vii
12	A	pꝛid. id		26	xii	Num. xi.	viii
13	b	Idus.	March	Num. 12	xiii	xiii	ix
14	c	xvi kl	Valentine	xiiii.	xiiii	xvi	x
15	d	xv kl		xvii	xv	xx	xi
16	e	xiiii kl		xxi	xvi	22	xii
17	f	xiii kl.		xxiii	Luk di. i.	24	xiii
18	g	xii kl.		xxv	di. i	27	Galat. i.
19	A	xi kl.		30	ii	31	ii
20	b	x kl		32	iii	35	iii
21	c	ix kl.		36	iiii	Deut. i	iiii
22	d	viii kl.	Faſt.	Deut. 2	v	3	v
23	e	vii kl.	S. Matthias.	4	vi	5	vi
24	f	vi kl.		Wiſd. 19	vii	Eccle. i	Ephe. i.
25	g	v kl.		Deut. 6	viii	Deut. vii	ii
26	A	iiii kl		viii	ix	9	iii
27	b	iii kl.		10	x	xi	iiii
28	c	pꝛid. kl		12	xi	xv	v

March hath xxxj. dayes.

Sun { griseth / ſaſſeth } { 6 mi. 18. / 5. mi. 42. } ſhowe

Pſalmes.

				Morning prayer. i. Leſſon	Morning prayer. ii. Leſſo.	Evening prayer. i. Leſſon	Evening prayer. ii. Leſſo.
1	d	Kalend.	Dauid	Deu. 16	Luke 2	Deu. 18	Ephes. 6
2	e	6 No.	Chad biſh.	18	13	xix	Phil. i
3	f	5 No.		20	14	xxi	ii
4	g	4 No.		22	15	xxiiii	iii
5	A	3 No.		25	16	xxvi	iiii
6	b	pꝛid. No		27	17	xxviii	Coloſſ. i
7	c	Nonas.	Perpetue	29	18	xxx	ii
8	d	8		31	19	xxxii	iii
9	e	7 id.		33	20	xxxiiii	iiii
10	f	6 id.		Joſu. i.	21	Joſu. ii	i. Theſ. i
11	g	5 id.	Equinoctiũ	3	22	iiii	ii
12	A	4 id.	Gꝛegoꝛy.	5	23	vi	iii
13	b	3 id.	Sol in Aries	7	24	viii	iiii
14	c	pꝛid. Id.		9	John i.	x	v
15	d	Idus.		23	2	xxiiii	ii. The. i
16	e	17 kl.	Apꝛilis	Judg. i.	3	Jugd. ii	ii
17	f	16 kl.	S. Patricke.	3	4	iiii	iii
18	g	15 kl.	Edward	5	5	vi	i. Tim. i
19	A	14 kl.		7	6	viii	ii. iii.
20	b	13 kl.		9	7	x	iiii
21	c	12 kl.	Benedict	xi	8	xii	v
22	d	11 kl.		xiii	9	xiiii	vi
23	e	10 kl.		xv	10	xvi	ii. Tim. i
24	f	9 kl.	Faſt	xvii	11	xviii	ii
25	g	8 kl.	An. of Mary	Eccle. 7	12	Eccl. 3	iii
26	A	7 kl.		Jud. 29	13	Judg. xx	iiii
27	b	6 kl.	In. R. Char.	xxi	14	Ruth. i	Titus i.
28	c	5 kl.		Ruth. ii	15	iii	ii. iii.
29	d	4 kl.		iiii	16	i. Sa. i.	Philem.
30	e	3 kl.		i. Sa. ii	17	iiii	Hebꝛ. i
31	f	pꝛid kl.		iiii	18	v	ii

Aprill hath xxx. dayes.

Sun { riseth. / falleth } houre { 5. mi. 15 / 6. mi. 45 }

			Psalmes.	i. Lesson. Morning prayer.	ii. Lesson. Morning prayer.	i. Lesson Euening prayer.	ii. Lesson Euening prayer.
1	g	Kalend.		i. Sa. 6	John. 19	i. Sa. 7.	Heb. iii
2	A	iiii no.		viii	xx	9	iiii
3	b	iii no.	Richard.	x	xxi	11	v
4	c	pꝛid. no	Ambꝛos.	xii	Acts i.	13	vi
5	d	Nonas.		xiiii	ii	15	vii
6	e	viii id.		xvi	iii	17	viii
7	f	vii id.		xviii	iiii	19	ix
8	g	vi id.		xx	v	21	x
9	A	v id.		xxii	vi	23	xi
10	b	iiii id		xxiiii	vii	25	xii
11	c	iii id.	Sol in Taur.	xxvi	viii	27	xiii
12	d	pꝛid. id		xxviii	ix	29	Iam. i
13	e	Idus.	Maii.	30	x	31	ii
14	f	18 kl.		ii. Sa. i	xi	ii. Sa. 2	iii
15	g	17 kl.		iii	xii	4	iiii
16	A	16 kl.		v	xiii	6	v
17	b	15 kl.		vii	xiiii	8	i. Pet. i
18	c	xviii kl		ix	xv	10	ii
19	d	xiii kl.	Alpheg.	xi	xvi	xii	iii
20	e	xii kl.		xiii	xvii	xiiii	iiii
21	f	xi kl.		xv	xviii	xvi	v
22	g	x kl.		xvii	xix	xviii	ii. Pet. i
23	A	ix kl.	S. George.	xix	xx	xx	ii
24	b	viii kl.		xxi	xxi	xxii	iii
25	c	vii kl.	Marke Euan	Eccle. 4	xxii	Eccle. 5	i. Joh. i.
26	d	vi kl.		ii. Sa. 23	xxiii	ii. Sa. 24	ii
27	e	v kl.		i. king. i	xxiiii	i. kin. 2	iii
28	f	iiii kl.		iii	xxv	iiii	iiii
29	g	iii kl.		v	xxvi	vi	v
30	A	pꝛid. kl.		vii	xxvii	viii	2. 3. Joh

May hath xxxi. dayes.

Sun riseth 4 mi. 36.
Sun falleth 7. mi. 24.
houre

				Psalmes	Morning prayer. i. Lesson	Morning prayer. ii. Lesso.	Euening prayer. i. Lesson	Euening prayer. ii. Lesso.
1	b	Kalend.	Phil. & Iaco.	Eccl. 7.	Acts vii	Eccles. 9	Iude.	
2	c	6 no.		1. Ki. 9	xviii	1. king. x.	Rom. i.	
3	d	5 no.	Inuent. of	xi	Matt. i.	12	2	
4	e	4 no.	the Crosse.	xiii	ii	14	3	
5	f	3 no.		xv	iii	16	4	
6	g	prid. no	Iohn Port.	xvii	iiii	18	5	
7	A	Nonas.		xix	v	20	6	
8	b	8 id.		xxi	vi	22	7	
9	c	7 id.		2. Kin. i	vii	2. king. 2	8	
10	d	6 id.		iii	viii	4	9	
11	e	5 id.		v	ix	6	10	
12	f	4 id.	Sol in Gem.	vii	x	8	11	
13	g	3 id.		ix	xi	10	12	
14	A	prid. id		xi	xii	12	13	
15	b	Idus.	Iunii.	xiii	xiii	14	14	
16	c	19 kl.		xv	xiiii	16	15	
17	d	18 kl.		xvii	xv	18	16	
18	e	17 kl.		xix	xvi	20	1. Cor. i.	
19	f	16 kl.	Dunstan.	xxi	xvii	22	2	
20	g	15 kl.		xxiii	xviii	24	3	
21	A	14 kl.		xxv	xix	Ezra ii.	4	
22	b	13 kl.		Ezra. 3	xx	4	5	
23	c	12 kl.		v	xxi	6	6	
24	d	11 kl.		vii	xxii	9	7	
25	e	10 kl.		Neh. i.	xxiii	Nehe. ii.	8	
26	f	9 kl.	Augustin.	iiii	xxiiii	5	9	
27	g	8 kl.		vi	xxv	8	10	
28	A	7 kl.		ix	xxvi	10	11	
29	b	6 kl.		xiii	xxvii	Hest. i.	12	
30	c	5 kl.		Hest. ii	xxviii	3	13	
31	d	prid kl		iiii.	Mark. i	5	14	

Iune hath xxx. dayes.

Sun { riseth / falleth } houre { 3.mi.34 / 8.mi.26 }

				Pſalmes	i. Leſſon.	ii. Leſſon. Morning prayer.	i. Leſſon.	ii. Leſſo. Euening prayer.
1	e	Kalend			Heſt.vi	Mar.ii	Heſt.7.	ſ.Coz. xv
2	f	iiii no.			viii	iii	9	xvi
3	g	iii no.	Nichomed.		Iob. i.	iiii	Iob. ii	ii. Coz.i.
4	A	pꝛid.no			iii	v	iiii	ii
5	b	Nonas	Bonifac.		v	vi	vi	iii
6	c	viii id.			vii	vii	viii	iiii
7	d	vii id.			ix	viii	x	v
8	e	vi id.			xi	9	xii	vi
9	f	v id.			xiii	10	xiiii	vii
10	g	iiii id.			xv	xi	xvi	viii
11	A	iii id.	Barna. Ap.		Eccle x	Act 14	Ecc.xii	Acts xv
12	b	pꝛid. id	Sol in Canc.		Iob.17	Ma.12	Iob xix	ii.Coz.9
13	c	Idus	Solſtit. æſti.		xx (18	xiii	xxi	x
14	d	18. kl.	Iulii.		xxii	xiiii	xxiii	xi
15	e	17 kl.			24. 25	xv	26. 27.	xii
16	f	16 kl.			28	xvi	29	xiii
17	g	xv kl.			30	Luke i	31	Galat.i.
18	A	xiiii kl.			32	ii	33	ii
19	b	xiii kl.			34	iii	35	iii
20	c	xii kl.	Edward.		36	iiii	37	iiii
21	d	xi kl.			38	v	39	v
22	e	x kl.			40	vi	xli	vi
23	f	ix. kl.	Fall.		42	vii	Pꝛou.i.	Ephe.i.
24	g	viii kl.	Iohn Baptiſt		Mal.2	Mat. 3	Mal. 4	Mat. 14
25	A	vii kl.			Pꝛou.ii	Luk. 8	Pꝛo. iii	Ephe. ii
26	b	vi kl.			iiii	9	v	iii
27	c	v kl.			vi	10	vii	iiii
28	d	iiii kl.	Fall		viii	11	9	v
29	e	iii kl.	Peter Apoſt.		Ecc. xv	Acts 3	Ecc. 19	Acts iiii
30	f	pꝛid.kl.			Pꝛou. x	Luk.12	Pꝛo. xi	Ephe.vi

Iuly hath xxxi. dayes.

Sun { riseth / falleth } houres { 7.mi.12 / 4.mi.48 }

				Pſalmes.	i. Leſſon	ii. Leſſo.	i. Leſſon	ii. Leſſ.
					Morning prayer.		Euening prayer.	
1	g	Kalend.	Viſit. of M.	Pſa. xvii	Luk. 13	pſa. xviii	Phil. i
2	A	6 No.		16	14	xv	ii
3	b	5 No.	Martin.	18	15	xvii	iii
4	c	4 No.		20	16	xix	iiii
5	d	3 No.		22	17	xxi	Colos. i
6	e	Prid. No.	Dog dayes	24	18	xxiii	ii
7	f	Nonas.	begin.	26	19	xxv	iii
8	g	8 Id.		28	20	xxvii	iiii
9	A	7 Id.		28	21	xxix	i. Theſ.
10	b	6 Id.		31	22	Eccle. i	ii
11	c	5 Id.		Eccl. 2	23	iii	iii
12	d	4 Id.	Sol in Leo.	4	24	v	iiii
13	e	3 Id.		6	John i	vii	v
14	f	Pzid. Id.		8	ii	ix	ii. Th. i
15	g	Idus.	Swithin.	10	iii	xi	ii
16	A	17 kl.	Auguſt.	12	iiii	Jere. i.	iii
17	b	16 kl.		Jere. ii	v	iii	i. Ti. i.
18	c	15 kl.		iiii	vi	v	ii. iii.
19	d	14 kl.		vi	vii	vii	iiii.
20	e	13 kl.	Margaret	viii	viii	ix	v
21	f	12 kl.		10	9	xi	vi
22	g	11 kl.	Magdalen.	12	10	xiii	ii. Ti i
23	A	10 kl.		14	11	xv	i i
24	b	9 kl.	Faſt.	16	12	xvii	iii
25	c	8 kl.	Iames Apo.	Ecc. 21	13	Ecc. 29	iiii
26	d	7 kl.	Anne.	Jer. 18	14	Je. xxix	Tit. i.
27	e	6 kl.		20	15	xxi	ii. iii.
28	f	5 kl.		22	16	33	Phile.
29	g	4 kl.		24	17	25	Hebr i.
30	A	3 kl.		26	18	27	ii
31	b	Pzid. kl.		28	19	29	iii

Auguſt hath xxxj. dayes.

Sun { riſeth / falleth } houre { 4.mi.34 / 7.mi.26 }

Pſalmes.

				Morning prayer. i. Leſſon	Morning prayer. ii. Leſſo.	Euening prayer. i. Leſſon.	Euening prayer. ii. Leſſon
1	f	Kalend.	Lammas.	Jer. 33	Joh. 20	Jere. 31	Heb. 4
2	g	iiii no.		32	21	33	v
3	a	iii no.		34	Acts i.	35	vi
4	b	pꝛid. no		36	2	37	vii
5	c	Nonas		38	3	39	viii
6	d	viii id.	Tranſfigu.	40	4	41	ix
7	e	vii id.	name of Je.	42	5	43	x
8	f	vi id.		44	6	45. 46	xi
9	g	v id.		47	7	48	xii
10	a	iiii id.	Laurence.	49	8	50	xiii
11	b	iii id.		51	9	52	James i
12	c	pꝛid. id	Sol in Virgo	Lame. i	10	Lam. ii.	ii
13	d	Idus.		3	11	4	iii
14	e	xix kl.	Septembꝛ.	5	12	Ezek. iii.	iiii
15	f	18 kl.		Ezek. 3	13	6	v
16	g	17 kl.		7	14	13	i Peter i
17	a	16 kl.		14	15	18	ii
18	b	15 kl.		33	16	34	iii
19	c	14 kl.		Dan. i.	17	Dan. ii.	iiii
20	d	13 kl.		3	18	4	v
21	e	12 kl.		5	19	6	ii. Pet. i
22	f	11 kl.		7	20	8	ii
23	g	10 kl.	Faſt	9	21	10	iii
24	a	9 kl.	Barth. Apoſt	Ecc. 25	22	Eccle. 26	i. John i.
25	b	8 kl.		Dan. xi	23	Dan. 12	ii
26	c	7 kl.		13 ¶	24	Pꝛou. 30	iii
27	d	6 kl.		Hoſe i.	25	Hoſe. 2. 3	iiii
28	e	5 kl.	Auguſtin.	4	26	5. 6.	v
29	f	4 kl.	Behead of	7	27	8	2. 3. Joh.
30	g	3 kl.	John.	9	28	10	Jude i.
31	a	pꝛid kl		11	Mark. i	12	Rom. i.

Note, that the xiii. of Daniel touching the hiſtoꝛy of Suſana, is tobe ꝛead vnto

September hath xxx. dayes.

Sun { riseth / falleth } houre { 5.mi.36. / 6.mi.24. }

				Morning prayer. i. Lesson	Morning prayer. ii. Lesso	Euening prayer. i. Lesson	Euening prayer. ii. Lesso.
			Psalmes.				
1	f	Kalend.	Giles.	Dse. 13	Mat. ii	Dse. 14	Rom. ii
2	g	iiii no.		Joel. i	iii	Joel ii	iii
3	A	iii no.		iii	iiii	Amos i	iiii
4	b	pꝛid. no		Amo. ii	v	iii	v
5	c	Nonas.	Dog dayes	iiii	vi	v	vi
6	d	viii ib.	end	vi	vii	vii	vii
7	e	vii ib.	Cnurr. bish	vii	viii	ix	viii
8	f	vi ib	nat. of Ma.	Obad. i	9	Jonah i	ix
9	g	v ib		Ja. 2.3.	x	iiii	x
10	A	iiii ib		Mich. i	xi	Mich. ii	xi
11	b	iii ib		iii	xii	iiii	xii
12	c	pꝛid. ib	Sol in Libra.	v	xiii	vi	xiii
13	d	Idus.		vii	xiiii	Nahu. i	xiiii
14	e	xviii kl	Holy Croſſ.	Nah. ii	xv	iii	xv
15	f	xvii kl.	Æquinoct.	Abac i	xvi	Abacu. ii	xvi
16	g	xvi kl	Autumnal.	iii	xvii	Zeph. i	i. Coꝛ. i.
17	A	xv kl	Lambert.	Zep. ii	xviii	iii	ii
18	b	xiiii kl		Agge i	xix	Agge. ii	iii
19	c	xiii kl.		Zach. i	xx	Zac. 2.3	iiii
20	d	xii kl.	Fast.	iiii. v.	xxi	vi	v
21	e	xi kl.	S. Matthew.	Ecc. 35	xxii	Eccle. 38	vi
22	f	x kl		Zach 7	xxiii	Zach. 8	vii
23	g	ix kl.		9	xxiiii	x	viii
24	A	viii kl.		xi	xxv	xii	ix
25	b	vii kl.		xiii	xxvi	xiiii	x
26	c	vi kl.	Cypꝛian.	Mal. i.	xxvii	Mala. ii	xi
27	d	v kl.		iii.	xxviii	iiii	xii
28	e	iiii kl		Tob. i.	Mar. i	Tob. ii	xiii
29	f	iii kl.	S. Michael.	Ecc 39	ii	Eccl. 44	xiiii
30	g	pꝛid. kl	Hieronm	Tob 3	iii	Tob. iiii	xv

October hath xxxj. dayes.

						Morning prayer.		Eueningprayer.
		Sun riseth / Sun falleth	houre	6.mi.25 / 6.mi.22		i. Lesson	ii. Lesso.	i. Lesson / ii. Lesso
		Psalmes.						
1	A	Kalend.	Remig.	¶	Mar. 4	Josu. xx		i. Co. 16
2	b	vi No.		Tob. 7.	v	xxi.		ii. Cor. i
3	c	v No.		ix	vi	Tob. x		ii
4	d	iiii no.		xi	vii	xii		iii
5	e	iii No.		xiii	viii	xiiii		iiii
6	f	pꝛid. no	Faith.	Judi. i.	9	Judi. ii		v
7	g	Nonas.		iii	10	iiii		vi
8	A	viii id.		v	11	vi		vii
9	b	vii id.	Denis.	vii	12	viii		viii
10	c	vi id.		9	13	x		ix
11	d	v id.		11	14	xiii		x
12	e	iiii id		13	15	xiiii		xi
13	f	iii id.	Sol in Scorp	xv	16	xvi		xii
14	g	pꝛid. id	Edward.	Wil. i.	Lu. d. i.	Wil. ii		xiii
15	A	Idus.		iii	di. i.	iiii		Gal. i.
16	b	xvii kl	Nonemb.	v	ii	vi		ii
17	c	xvi kl.	Etheldred.	vii	iii	viii		iii
18	d	xv kl.	Luke Euang	Eccu. ii	iiii	Job. i		iiii
19	e	xiiii kl		Wil. 9	v	Wil. x		v
20	f	xiii kl.		xi	vi	xii		vi
21	g	xii kl.		xiii	vii	xiiii		Ephe. i
22	A	xi kl.		xv	viii	xvi		ii
23	b	x kl.		xvii	9,	xviii		iii
24	c	ix kl		xix	10	Eccle. i		iiii
25	d	viii kl.	Crispin.	Eccl. ii.	11	iii		v
26	e	vii kl.		iiii	12	v		vi
27	f	vi kl.	Fast	vi (25	xiii	vii		Phil. i
28	g	v kl.	Simon & Iu.	Iob. 24	xiiii	Job. 42		ii
29	A	iiii kl.		Eccl. 8,	xv	Eccl. 9		iii
30	b	iii kl.		x	xvi	xi		iiii
31	c	pꝛid kl.	Fast	xii	xvii	xiii		Colol. i

Note that the 6 of Exodus is to be read the first of October at Morning, [illegible] these be the heads, &c.

Nouember hath xxx. dayes

Sun ryseth. houre 7.mi.12
Sun falleth houre 4.mi.48

Pſalmes.

Morning prayer. ii. Leſſo. i. Leſſon.

Euenig prayer. ii. Leſſon i. Leſſon

1	d	Kalend.	All Saints.	Wiſd. 4	heb.xi.xii	Wiſd. v	Reu xix
2	e	iiii no.		Eccleſ. 14	Luke 18	Eccle.xv	Coloſſ.ii
3	f	iii no.		xvi	xix	xvii	iii
4	g	pꝛid.no		xviii	xx	xix	iiii
5	A	Nonas.	Papiſt conſ.	xx	xxi	xxi	i.Theſ.i
6	b	viii id.	Leonard.	xxii	xxii	xxii	ii
7	c	vii id.		xxiiii	xxiii	xxv	iii
8	d	vi id.		xxvi	xxiiii	xxviii	iiii
9	e	v id.		xxix	John i	xxx	v
10	f	iiii id		xxxi	ii	xxxii	ii.The.i
11	g	iii id.	S.Martin	34	iii	xxxiiii	ii
12	A	pꝛid. id	Sol in Sagit	35	iiii	xxxvi	iii
13	b	Idus.	Bꝛice	37	v	xxxviii	i.Tim.i
14	c	18 kl.	Decembꝛis	39	vi	xl	ii. iii.
15	d	17 kl.	Machut.	xli.	vii	xlii	iiii
16	e	16 kl.		xliii	viii	xliiii	v
17	f	15 kl.	Hugh biſh.	xlv	ix	xlvi	vi
18	g	xiiii kl		xlvii	x	xlviii	ii.Tim.i
19	A	xiii kl.		xlix	xi	50	ii
20	b	xii kl.	Edm. king	li	xii	Baruc. i	iii
21	c	xi kl.		Baruc.ii	xiii	iii	iiii
22	d	x kl.	Cicilie	4	xiiii	v	Titus i.
23	e	ix kl.	Clement.	6	xv	Eſay i.	ii. iii.
24	f	viii kl.		Eſay ii	xvi	iii	Philem.
25	g	vii kl.	Katherine.	4	xvii	v	Hebꝛ.i.
26	A	vi kl.		6	xviii	vii	ii
27	b	v kl.		8	xix	ix	iii
28	c	iiii kl.		x	xx	xi	iiii
29	d	iii kl.	Faſt	xii	xxi	xiii	v
30	e	pꝛid. kl	Andrew Ap	Pꝛou. xx	Ac. i.	Pꝛo. xxi.	vi

Note that the beginning of the xxvi Chapter of Eccleſiaſticus (vnto) But when one is. &c. muſt be read with the xxv. Chapter.

Note that the 46. Chap. of Eccleſiaſticus is to be read vnto theſe wordes, After this he told.

December hath xxxj. dayes.

Sun { ariseth / falleth } houre { 7 mi. 12. / 4. mi. 48. }

Psalmes.				i. Lesson. Morning prayer.	ii. Lesso. Morning prayer.	i. Lesson. Euening prayer.	ii. Lesso. Euening prayer.
1	f	Kalend.		Esa 14	Acts 2	Esa. 15	Hebr. 7
2	g	4 No		16	3	26	8
3	A	3 No.		18	4	19	9
4	b	prid. No		20. 21.	5	22	10
5	c	Nonas.		23	6	24	11
6	d	8 id.	Nicho. bish.	25	di. 7	26	12
7	e	7 id.		27	di. 7	28	13
8	f	6 id.	Con. of Ma.	29	8	30	Jame. 1
9	g	5 id.		31	9	32	2
10	A	4 id.	Sol in Capr.	33	10	34	3
11	b	3 id.		35	11	36	4
12	c	prid. Id.		37	12	38	5
13	d	Idus.	Lucie:	39	13	40	i. Pet. i
14	e	19 kl.	Januarii.	41	14	42	2
15	f	18 kl.		43	15	44	3
16	g	17 kl.	O sapientia	45	16	46	4
17	A	16 kl.		47	17	48	5
18	b	15 kl.		49	18	50	ii Pet. i
19	c	14 kl.		51	19	52	2
20	d	13 kl.	Fast	53	20	54	3
21	e	12 kl.	S. Thomas.	Pro. 23	1	Pro. 24	i. John. i
22	f	11 kl.		Esa. 55	22	Esa. 56	2
23	g	10 kl.		57	23	58	3
24	A	9 kl.	Fast	59	24	60	4
25	b	8 kl.	Christmas	Esa 40	Luke 2	Esay 8	Titu. 3
26	c	7 kl.	S. Steuens	Pro. 28	Act 6.7	Eccle. 4	Act. 7
27	d	6 kl.	S. Iohn	Eccle. 5	Reuel. 1	6	Reu. 22
28	e	5 kl.	S. Innocents	Jer. 31	Act. 25	Wis. 1	i. Joh. 5
29	f	4 kl.		Esa. 41	26	Esa. 62	2. John.
30	g	3 kl.		63	27	64	3 John.
31	A	prid kl.	Silueſt. biſh	65	28	66	Jude

A Table for the order of the Pſalmes to be to be ſayd at Morning and Evening prayer.

	Morning prayer.	Euening prayer.
1	i.ii.iii.iiii. v.	vi.vii.viii.
2	ix.x.xi.	xii. xiii. xiii.
3	xv.xvi.xvii.	xviii.
4	xix.xx. xxi.	xxii. xxiii.
5	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
6	xxx. xxxi.	32. 33. 34.
7	xxxv. xxxvi.	xxxvii.
8	xxxviii. xxxix. xl.	xli. xlii. xliii.
9	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
10	l. li. lii.	liii. liiii. lv.
11	lvi. lvii. lviii.	lix. lx. lxi.
12	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
13	lxviii.	69. 70.
14	lxxi. lxxii.	73. 74.
15	lxxv. lxxvi. lxxvii.	78.
16	lxxix. lxxx. lxxxi.	82. 83. 84. 85.
17	lxxxvi. lxxxvii. lxxxviii.	89.
18	xc. xci. xcii.	93. 94.
19	xcv. xcvi. xcvii.	98. 99. 100. 101.
20	cii. ciii.	104.
21	cv.	cvi.
22	cvii.	cviii. cix.
23	cx. cxi. cxii. cxiii.	114. 115.
24	cxvi. cxvii. cxviii.	119. Inde iiii.
25	Inde v.	Inde iiii.
26	Inde v. (125.	Inde iiii. (131.
27	120. 121. 122. 123. 124.	126. 127. 128. 129. 130.
28	132. 133. 134. 135.	136. 137. 138.
29	139. 140. 141.	142. 143.
30	cxliiii. cxlv. cxlvi.	147. 148. 149. 150.

The yeere of our L.	The golden num.	Dominical letter.	Shroue Sunday.	Easter day.	Rogation Sunday.	Whitsunday.	Aduent Sunday.
1637	4	A	Feb. 19.	Apzill. 9	May 14	May 28	Dec. 3
1638	5	G	Feb. 4.	Mar. 25	Apzill 29	May 13	Dec. 2
1639	6	F	Feb. 24	Apzil. 14	May 19	June 2	Dec. 1
1640	7	E D	16	5	10	May 24	Nou. 29
1641	8	C	Mar. 7.	25	30	June 13	Nou. 28
1642	9	B	Feb. 20.	10	15	May 29	Nou. 27
1643	10	A	12	2	7	May 21	Dece. 3
1644	11	G F	Mar. 3.	21	26	June 9	Dece. 1
1645	12	E	Feb. 16	6	11	May 25	Nou. 30
1646	13	D	8	Mar. 29.	3	May 17	Nou. 29
1647	14	C	28	Apzil 18	23	June 6	Nou. 28
1648	15	B A	13	2	7	May 21	Dece. 3
1649	16	G	4	Mar. 25	Apzil 29	13	Dese. 2
1650	17	F	24	Apzill 14	May 19	June 2	Dece. 1
1651	18	E	9	Mar. 30	4	May 18	Nou. 29
1652	19	D C	28	Apzill 18	23	June 6	Nou. 28
1653	1	B	20	10	15	May 29	Nou. 27
1654	2	A	5	Mar. 26	Apzil 30	14	Dece. 3
1655	3	G	25	Apzill 15	May 20	June 3	Dece. 2
1656	4	F E	17	6	11	May 25	Nou. 30
1657	5	D	8	Mar. 29	3	17	Nou. 29
1658	6	C	21	Apzill 11	16	30	Nou. 28
1659	7	B	13	3	8	22	Nou. 27
1660	8	A G	Mar. 4.	22	27	June 10	Dece. 2
1661	9	F	Feb. 24.	14	19	2	Dece. 1
1662	10	E	9	Mar. 30	4	May 18	Nou. 30
1663	11	D	March. 1	Apzil 19	24	June 7	Nou. 29
1664	12	C B	Feb. 21	10	15	May 29	Nou. 27
1665	13	A	5	Mar. 26	Apzill 30	14	Dece. 3
1666	14	G	25	Apzill 5	May 20	June 3	Decem. 2

Note that the supputation of the yeare of our Lord in the Church of England, beginneth the xxv. day of March, the same day supposed to be the first day vpon which the world was created, and the day when Christ was conceiued in the wombe of the Virgin Mary.

An Act for the vniformity of Common Prayer, and Service in the Chuch, and Administration of the Sacraments.

WHere at the death of our late Soueraigne Lord, King Edward the sixt, there remayned one vniforme order of Common seruice and prayer, and of the Administration of sacraments, rites, & Ceremonies in the Church of England, which was set forth in one Booke, entituled, The Booke of Common prayer, and Administration of Sacraments, & other Rites & Ceremonies in the Church of England, authorised by Act of Parliament, holden in the fifth and sixth yeeres of our said late Soueraigne Lord King Edward the sixt, entituled, An Act for the Vniformity of Common Prayer, and Administration of the sacraments: the which was repealed & taken away by Act of parliament, in the first yeer of the reigne of our late soueraigne Lady Queen Mary, to the great decay of the due honour of God, & discomfort to the professors of the truth of Christs Religion.

Be it therfore enacted by the authority of this present Parliament, That the said Statute of repeale, and euery thing therin contained, only concerning the said booke, and the seruice, Administration of sacraments, Rites, and Ceremonies contayned, or appointed in, or by the said booke, shall be voyd and of none effect, from and after the Feast of the Natiuity of S. Iohn Baptist next comming. And that the said booke, with the order of seruice, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therin added, & appointed by this statute, shall stand and be, from, and after the said Feast of the Natiuity of S. Iohn Baptist, in full force & effect, according to the tenour and effect of this statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further be it enacted by the Queenes Highnesse, with the assent of the Lords and commons of this present parliament assembled, and by the authority of the same, that all, & singuler the Ministers in any Cathedrall, or parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes dominions, shall from and after the feast of the Natiuity of S. Iohn Baptist next comming, be bounden to say and vse the Mattens, Euensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common & open prayer, in such order and forme as is mentioned in the said booke, so authorised by Parliament in the said fift and sixt yeares of the Raigne of King Edward the sixt with one alteration or addition of certaine Lessons to be vsed on euery Sunday in the yeare, and the forme of the Letany altered and corrected, and two sentences onely added in the deliuery of the sacrament to the Communicants, and none other, or otherwise And that if any manner of Parson Vicar or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the said booke, or minister the Sacraments, from, and after the Feast of the Natiuity of S. Iohn Baptist next comming refuse to vse the said common-prayers, or to minister the Sacraments in such cathedrall or parish church, or other places, as he should vse to minister the same, in such order and forme as they be mentioned and set forth in the said booke, or shall wilfully or obstinately (standing in the same) vse any other Rite, Ceremony, Order, Forme, or manner of celebrating of the Lords supper, openly or priuily, or Mattens, Euensong, administration of the sacraments, or other open prayers, then is mentioned and set forth in the sayd booke, (Open prayer in & throughout this Act is meant that prayer which is for other to come vnto or heare, either in common churches or private Chappels or Oratories, commonly called the Service of the Church) or shall preach and declare, or speake any thing in the derogation, or deprauing of the sayd booke, or any thing therein contayned, or of any part thereof, and shalbe thereof lawfully

fully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shall loose and forfeyte to the Queens highnesse her heires and successours, for his first offence the profit of all his spirituall benefices or promotions, comming or arising in one whole yeare next after his conuiction and also that the person so conuicted, shal for the same offence suffer imprisonment by the space of six moneths, without bayle or mainepryse. And if any such person once conuict of any offence concerning the premises shal after his first conuiction eftsoones offend, & be therof, in forme aforesaid lawfully conuict: that then the same person shal for his second offence suffer imprisonment by the space of one whole yeer, & also shall therfore be depriued ipso facto of all his spirituall promotions. And that it shalbe lawfull to all Patrons or Donours of all & singular the same spirituall promotions, or any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after hee shall be twice conuicted in forme aforesaid, shall offend against any of the premises the third time, & shalbe therof, in forme aforesaid, lawfully conuicted: that then the person so offending, & conuicted the third time, shalbe depriued ipso facto of all his spiritual promotions, & also shal suffer imprisonment during his life. And if the person that shal offend, & be conuict, in forme aforesaid, concerning any of the premises shall not be benefi:ed, nor haue any spirituall promotion: that then the same person so offending, & conuict, shal for the first offence, suffer imprisonment during one whole yeer next after his said conuiction, without bayle or mainepriſe And if any such person, not hauing any spiritual promotion, after his first conuiction shal eftsoones offend in any thing concerning the premises, & shall, in forme aforesaid be thereof lawfully conuicted: that then the same person shall, for his second offence, suffer imprisonment during his life And it is ordayned & enacted by the authoritie abouesaid, That if any person or persons whatsoeuer, after the said feast of the Natiuity of S. Iohn Baptist next comming, shall in any Enterludes, playes, songs, rimes, or by other open words, declare or speake any thing in the derogation, depraving, or despising of the same booke, or of any thing therein contayned, or part thereof, or shall by open fact, deed, or by open threatnings, compell, or cause, or otherwise procure, or maintayne any Parson, Vicar, or other Minister, in any Cathedrall or parish church, or in chappell, or in any other place, to sing or say any Common and open prayer, or to minister any sacrament, or otherwise, or in any other manner and forme then is mentioned in the said booke, or that by any of the said meanes, shal vnlawfully interrupt or let any Parson, Vicar, or other Minister in any cathedrall or parish church, or chappell, or any other place, to sing or say common & open prayer, or to minister the sacraments, or any of them in such maner & forme as is mentioned in the said booke: that then euery such person, being thereof lawfully conuicted in forme aforesaid, shall forfeit to the Queen our soueraigne Lady, her heires and successors, for the first offence an hundred marks. And if any person or persons, being once conuict of any such offence, eftsoons offend against any of ſlast recited offences, & shal, in forme aforesaid, be therof lawfully conuict: that then the same person so offending & conuict, shall for the second offence forfeit to the Queene our soueraigne Lady her heires & successors 400 marks. And if any person, after he, in forme aforesaid shal haue been twice conuict of any offence concerning any of the last recited offences, shall offend the third time, & be therof in forme abouesaid lawfully conuict: that then euery person so offending and conuict shall for his third offence forfeit to our soueraigne Lady the Queene all his goods and cattels, and shall suffer imprisonment during his life. And if any person or persons that for his first offence concerning the premises, shalbe conuict in forme aforesaid, doe not pay the summe to be payd by vertue of his conuiction, in such manner and forme as the same ought to be

payed, within sixe weeks next after his conuiction, that then euery person so conuict, and so not paying the same, shall for the same first offence, in stead of the said summe, suffer imprisonment by the space of sixe Moneths, without bayle or mainprise And if any person or persons, that for his second offence, concerning the premises, shalbe conuict in forme aforesayd, doe not pay the sayd summe to be payd by vertue of his conuiction and this Estatute, in such manner and forme as the same ought to bee payd within sixe weekes next after his sayd second conuiction: that then euery person so conuicted, and not so paying the same, shall for the same second offence, in stead of the sayd summe suffer imprisonment during twelue moneths without bayle or mainprise. And that from & after the sayd feast of the Nativity of S. John Baptist next comming, all & euery person & persons inhabiting within this realm, or any other the Queenes Maiesties dominions, shall diligently and faithfully hauing no lawfull or reasonable excuse to be absent, indeauour themselues to resort to their parish church or chappel accustomed, or vpon reasonable let therof, to some vsual place where common-prayer, and such seruice of God shalbe vsed in such time of let, vpon euery sunday, and other daies ordained and vsed to be kept as holy daies: & then and there to abide orderly and soberly during the time of Common-prayer, preaching, or other seruice of God, there t obe vsed and ministred vpon paine of punishment by the censures of the church: and also vpon paine that euery person so offending, shal forfeyt for euery such offence twelue pence to be leuied by the Church-wardens of the parish where such offence shalbe done, to the vse of the poore of the same parish, of the goods, lands, and tenements of such offender by way of distresse. And for due execution hereof, the Queens most excellent Maiesty, the Lords Temporall, and all the Commons in this present Parliament assembled, doth in Gods name earnestly require and charge all the Archbishops, Bishops, & other Ordinaries, that they shall endeauour themselues to the vtmost of their knowledges, that the due and true execution hereof may be had throughout their dioceese and charges as they will answer before God, for such euils & plagues wherewith almighty God may iustly punish his people for neglecting his good & wholesome law. And for the authority in this behalfe, be it further enacted by the authority aforesayd, That al and singuler the same Archbishops, Bishops, & all other their officers exercising ecclesiastical iurisdiction, aswel in place exempt, as not exempt within their dioceese, shall haue full power and authority by this act, to reforme, correct, & punish by censures of the Church all and singuler persons, which shall offend within any their iurisdictions or dioceese, after the sayd feast of the Nativity of S. John Baptist next comming, against this act and statute: any other law, statute, priuiledge, liberty, or prouision heretofore made, had, or suffered to the contrary notwithstanding. And it is ordayned and enacted by the authority aforesaid, That all and euery Justices of oyer & determiner, or Justices of assise, shal haue ful power & authority in euery of their open & generall Sessions, to enquire, heare & determine all, & all maner of offences that shalbe committed or done contrary to any article contained in this present act, within the limits of the Commission to them directed, & to make proceese for the execution of the same, as they may do against any person being indicted before them of trespasse, or lawfully conuicted thereof. Prouided alwayes, & be it enacted by the authority aforesayd, That all and euery Archbishop and Bishop, shall or may at all time and times, at his libertie and pleasure, ioyne and associate himselfe by vertue of this act, to the sayd Justices of Oyer and Determiner, or to the sayd Justices of Assise at euery of the sayd open and generall Sessions to be holden in any place within his Dioceese, for and to the inquiry, hearing and determining of the offences aforesayd.

Prouided also, & be it enacted by the authority aforesaid, that the bookes concerning the sayd seruice, shall at the costs and charges of the parishioners of euery Parish and

cathedrall church, be attained & gotten before the sayd feast of the Natiuity of saint John Baptist next following: and that all such Parishes and cathedrall churches, or other places where the said books shalbe attayned and gotten before the said feast of the Natiuity of saint John Baptist, shall within three weeks next after the sayd books so attained and gotten, vse the said seruice, and put the same in vse according to this act And be it further enacted by the authority aforesaid, That no person or persons shalbe at any time hereafter impeached, or otherwise molested, of, or for any the offences aboue mentioned, hereafter to be committed or done contrary to this act, vnlesse he or they so offending be therof indicted at the next generall sessions to be holden before any such Justices of Oyer and Determiner, or Justices of assise, next after any offence committed or done contrary to the tenour of this act. Prouided alwaies, and be it ordayned and enacted by the authority aforesayd, That all & singuler Lords of the Parliament, for the third offence aboue mentioned shalbe tryed by their Peers.

Prouided also, & be it ordayned & enacted by the authority aforesaid, that the Mayor of London, & all other Mayors, Baylifs, & other head officers, of all & singular cities, boroughes, & townes corporate within this Realm, Wales, and the marches of the same, to the which Justices of assise doe not commonly repayre, shall haue full power & authority by vertue of this act, to enquire, heare & determine the offences aboue sayd, & euery of them yerely within fifteene dayes after the feasts of Easter & S. Michael tharchangell, in like manner & forme as Justices of assise, & Oyer & Determiner may doe. Prouided alwayes, and be it ordayned and enacted by the authority aboue sayd, that all & singular Archbishops & Bishops, & euery of their Chancellers, Commissaries, Archdeacons, & other Ordinaries, hauing any peculiar iurisdiction, shall haue full power & authority by vertue of this act, aswell to enquire in their visitation, synods, or elsewhere within their iurisdiction, at any other time and place, to take accusations & informations of all and euery the things aboue mentioned, done committed or perpetrated within the limits of their iurisdiction & authority, and to punish the same by admonition, excommunication, sequestration, or depriuation, or other censures and processes in like forme as heeretofore hath been vsed in like cases by the Queenes Ecclesiasticall Lawes Prouided alwayes, and be it enacted, That whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinary, hauing a testimonial thereof vnder the sayd ordinaries seale, shall not for the same offence eftsoones be conuicted before the Justices: & likewise receiuing for the sayd first offence punishment by the Justices, he shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing contayned in this act to the contrary notwithstanding. Prouided alwaies, and be it enacted, That such ornaments of the Church, & of the Ministers thereof, shalbe retayned, & be in vse, as was in this Church of England by the authority of Parliament in the second yeare of the raigne of king Edward the first, vntill other order shalbe therein taken by authority of the Queenes Maiesty, with the aduice of her Commissioners, appointed and authorised vnder the great seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in ỹ ceremonies or rites of the Church, by the misvsing of the orders appointed in this booke: the Queenes Maiesty by the like aduise of the sayd Commissioners, or Metropolitane, ordayne and publish such further Ceremonies or Rites, as may be most for the aduancement of Gods glory, edifying of his church and the due reuerence of Christs holy mysteries and sacraments. And be it further enacted by the authority aforesaid, That all Lawes, statutes, & ordinances wherein or whereby any other seruice, administration of sacraments, or Common-prayer is limitted, established, or set forth to be vsed within this Realme, or any other the Queens dominions & contries, shall from henceforth vtterly be voyd, & of none effect

ℭ By the King.

¶ A Proclamation for the Authorizing an Vniformity of *the Booke of Common Prayer, to be used throughout the Realme.*

ALthough it cannot bee vnknowne to Our Subiects by the former Declarations Wee haue published, what Our purposes and proceedings haue beene in matters of Religion since Our comming to this Crowne: Yet the same being now by Vs reduced to a settled forme, We haue occasion to repeat somewhat of that which hath passed: And now at Our very first entry into the Realme, being entertained and importuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, as well in matter of Doctrine, as of Discipline: Although We had no reason to presume that things were so farre amisse, as was pretended, because We had seene the Kingdome vnder that forme of Religion which by Law was established in the dayes of the late Queene of famous memory, blessed with a peace and prosperity, both extraordinary and of many yeeres continuance (a strong euidence that God was therewith well pleased,) Yet because the importunity of the Complainers was great, their affirmations vehement, and the zeale wherewith the same did seeme to be accompanied, very specious: Wee were moued thereby to make it Our occasion to discharge that duety which is the chiefest of all Kingly dueties, That is, to settle the affaires of Religion, and the seruice of God before their owne. Which, while We were in hand to doe, as the contagion of the sickenesse reigning in Our Citie of London and other places, would permit an assembly of persons meete for that purpose; Some of those who misliked the state of Religion here established, presuming more of Our Intents then euer We gaue them cause to doe, and transported with humour, began such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they vsed Formes of publique seruing of God not here allowed, held assemblies without Authority, and did other things carrying a very apparent shew of Sedition, more then of Zeale: whom Wee restrained by a former Proclamation in the moneth of October last, and gaue intimation of the Conference Wee intended to bee had with as much speed as conueniently could be, for the ordering of those things of the Church, which accordingly followed in the moneth of Ianuary last at Our Honour of Hampton Court where before Our Selfe, and Our Priuie Counsell were assembled many of the graueſt Bishops and Prelates of the Realme, and many other learned men, as well of those that are comformable to the state of the Church established, as of those that dissented. Among whom, what Our paines were, what Our patience in hearing and replying, and what the indifferencie and vprightnesse of Our iudgement in determining, We leaue to the report of those who heard the same, contenting Our Selfe with the sincerities of Our owne heart therein. But Wee cannot conceale, that the successe of

that Conference was such, as happeneth to many other things, which mooving great expectation before they be entred into, in their issue produce smal effects. For We found mighty & vehement Informations supported with so weake & slender proofes as it appeareth vnto Vs & our counsell, that there was no cause why any change should haue beene at all in that which was most impugned, the Booke of Common Prayer, containing the forme of the publike Seruice of God here established, neither in the doctrine which appeared to be sincere, nor in the Formes and Rites which were iustified out of the practise of the Primitiue Church. Notwithstanding We thought meete, with consent of the Bishops and other learned men there present, That some small things might rather be explained then changed, not that the same might not very well haue beene borne with by men, who would haue made a reasonable construction of them, but for that in a matter concerning the Seruice of God, We were nice or rather iealous, that the publique Forme thereof should be free not onely from blame, but from suspicion, so as neither the common Aduersary should haue aduantage to wrest out therein contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church be able to take the least occasion of cauill against it: and for that purpose gaue foorth our Commission vnder Our great seale of England, to the Archbishop of Canterbury & others, according to the forme which the Lawes of this Realme in like case prescribe to be vsed, to make the said Explanation, and to cause the whole Booke of Common Prayer, with the same Explanation, to be newly printed. Which being now done, & established anew after so serious a deliberation, although Wee doubt not, but all our subiects both Ministers and others, will receiue the same with such reuerence as appertaineth, & conforme themselues thereunto euery man in that which him concerneth, Yet haue We thought it necessary, to make knowne by Proclamation Our authorising of the same, And to require & enioyne all men, aswell Ecclesiasticall as Temporall, to conforme themselues vnto it, and to the practise therof, as the only publique forme of seruing God, established & allowed to be in this Realme. And the rather, for that all the learned men, who were there present, aswell of the Bishops as others, promised their conformity in the practise of it, onely making suit to Vs, that some few might be borne with for a time.

Wherefore Wee require all Archbishops, Bishops, & all other publique Ministers, as well Ecclesiasticall as Ciuill, to doe their duties in causing the same to be obeyed, & in punishing the offenders according to the Lawes of the Realme heretofore established, for the authorizing of the said booke of Common Prayer. And Wee thinke it also necessary, that the said Archbishops & Bishops, doe each of them in his Prouince & Diocesse take order, That euery Parish doe procure to themselues within such time as they shall thinke good to limit, one of the said bookes so explained. And last of al, Wee doe admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common & publique forme of Gods seruice, from this which is now established, for that neither will Wee giue way to any to presume, that Our iudgement hauing determined in a matter of this weight, shall bee swayed to alteration by the friuolous suggestions of any light spirit: neither are Wee ignorant of the inconueniences that doe arise in Gouernement, by admitting innouation in things once setled by mature deliberation:

deliberation: And how necessary it is to vse constancy in the vpholding of the publique determinations of state, for that such is the vnquietnesse and vnstedfastnesse of some dispositions, affecting euery yeere new formes of things, as if they should be followed in their vnconstancie, would make all actions of states ridiculous and contemptible: whereas the steadfast maintaining of things by good aduice stablished, is the weale of all Common-wealths. Given at Our Palace of Westminster the 5. day of March, in the first yeere of Our Reigne of England, France, and Ireland, and of Scotland the seven and thirtieth. God saue the King.

¶ THE PREFACE.

THere was neuer any thing by the wit of man so wel deuised, or so sure established, which in cõtinuance of time hath not bin corrupted: as (among other things) it may plainly appeare by the Common prayers in ỹ Church, commonly called Diuine seruice. The first originall or ground whereof, if a man would search out by the ancient fathers, he shall find that the same was not ordained but of a good purpose, & for a great aduancement of godlinesse. For they so ordered the matter, that the whole Bible (or the greatest part thereof) should be read euer once in the yeare: intending thereby, ỹ the Clergie, & specially such as were Ministers of the congregatiõ, should (by often reading & meditation of Gods word) be stirred vp to godlines themselues, & be more able to exhort others by wholsome doctrine, & to confute them ỹ were aduersaries to the truth. And further, that the people, by daily hearing of holy Scripture read in ỹ Church, should continually profit more & more in the knowledge of God, & be the more & more inflamed with the loue of his true Religion. But these many yeares passed, this godly & decent order of the ancient fathers hath bin so altered, broken, & neglected, by planting in vncertain Stories, Legends, Responds, Verses, vaine repetitions, Cõmemorations, & Synodals, that commonly when any book of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort the book of Esai was begun in Aduent, & the book of Genesis in Septuagesima: but they were only begun, & neuer read through. After a like sort were other books of holy scripture vsed. And moreouer wheras S. Paul would haue such language spoken to ỹ people in ỹ Church, as they might vnderstand & haue profit by hearing ỹ same: the Seruice in this Church of England (these many yeares) hath bin read in latin to ỹ people, which they vnderstood not: so ỹ they haue heard with their eares only: & their heart, spirit, & mind haue not bin edified therby. And notwithstanding ỹ the ancient fathers diuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: now

of late time a few of them haue beene dayly sayd, & oft repeated, and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules called the Pie, and the manifold changings of the seruice was the cause, that to turne the booke onely was so hard & intricate a matter, that many times there was more busines to find out what should be read, then to reade it when it was found out.

These inconueniences therefore considered, here is set forth such an order, wherby the same shal be redressed. And for a readines in this matter, here is drawen out a Kalender for that purpose, which is plaine & easie to be vnderstanded, wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shal be done in order, without breaking one piece thereof frō another. For this cause bee cut off Anthemes, Respondes, Innitatories, & such like things as did breake the continual course of the reading of the Scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therfore certain rules are here set forth, which as they be few in number, so they be plaine and easie to be vnderstanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the mind and purpose of the olde Fathers, and a great deale more profitable & commodious then that which of late was vsed. It is more profitable, because heere are left out many things, whereof some bee vntrue, some vncertaine, some vain & superstitious, and nothing is ordeined to be read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the same, & that in such a language and order, as is most easie & plaine for the vnderstanding both of the readers & hearers. It is also more commodious, both for the shortnesse thereof, & for the plainenesse of the order, and for that the rules be few & easie. Furthermore, by this order, the Curates shall neede none other Bookes for their publique seruice, but this booke and the Bible. By the meanes whereof, the people shall not be at so great charges for bookes, as in times past they haue beene.

And where heretofore there hath been great diuersitie in saying & singing in Churches within this Realme, some following Sarisburie vse, some Hereford vse, some the vse of Bangor, some of Yorke, and some of Lincolne: now from henceforth all the whole Realme shall haue but one vse. And if any will iudge this way more painfull, because that al things must be read vpon the booke, whereas before by the reason of so often repetition, they could say

many

many things by heart: If those men will weigh their labour, with the profit & knowledge, which dayly they shall attaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost be so plainely set forth, but doubts may rise in the vse & practise of the same. To appease all such diuersity, (if any arise) and for the resolution of all doubts concerning the maner how to vnderstand, do, & execute the things contained in this booke: the parties that so doubt, or diuersly take any thing, shal alway resort to the Bishop of the Diocesse, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order be not cõtrary to any thing contained in this booke. And if the Bishop of the Diocesse be in any doubt, then he may send for the resolution thereof to the Archbishop.

THough it be appointed in the afore written Preface, that all things shall bee read and sung in the Church in the Englisth tongue, to the end that the Congregation may bee thereby edified: yet it is not meant, but when men say Morning and Evening prayer privately, they may say the same in any language that they themselves doe understand.

And all Priests and Deacons shall be bound to say dayly the Morning and Evening prayer, either privately or openly, except they bee let by preaching, studying of divinity, or by some other urgent cause.

And the Curate that ministreth in every parish Church or Chappell, being at home, and not being otherwise reasonably let, shall say the same in the parish Church or Chappell where he ministreth, and shall toll a bell thereto, a convenient time before hee begin, that such as bee disposed, may come to heare Gods word, and to pray with him.

¶ Of

Of Ceremonies, why ſome be aboliſhed and ſome retained.

OF ſuch Ceremonies as be vſed in the Church, and haue had their beginning by the inſtitution of man: ſome at the firſt were of godly intent and purpoſe deuiſed, and yet at length turned to vanitie & ſuperſtition: ſome entred into the Church by vndiſcreet deuotion & ſuch a zeale as was without knowledge and for becauſe they were winked at in the beginning, they grew dayly to more & more abuſes, which not onely for their vnprofitablenes, but alſo becauſe they haue much blinded the people, and obſcured the glory of God, are worthy to be cut away, and cleane reiected. Other there be, which although they haue beene deuiſed by man, yet it is thought good to reſerue them ſtill, aſwell for a decent order in the Church (for the which they were firſt deuiſed) as becauſe they pertaine to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred. And although the keeping or omitting of a Ceremonie in it ſelfe conſidered, is but a ſmall thing: yet the wilfull and contemptuous trangreſſion, and breaking of a common order and diſcipline, is no ſmall offence before God.

Let all things be done among you, ſaith Saint Paul, in a ſeemely and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor preſume to appoint or alter any publique or common order in Chriſts Church, except he be lawfully called and authoriſed thereunto.

And whereas in this our time, the mindes of men are ſo diuers, that ſome thinke it a great matter of conſcience, to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old cuſtomes: & again on the other ſide, ſome be ſo new fangled, that they would innouate all things, and ſo deſpiſe the old, that nothing can like them but that is new: it was thought expedient, not ſo much to haue reſpect how to pleaſe & ſatisfie, either of theſe parties, as how to pleaſe God, & profite them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, heere bee certaine cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſſe & multitude of them hath ſo increaſed in theſe latter dayes, that the burden of them was intolerable, whereof Saint Auguſtine in his time complained that they were growen to ſuch a number, that the eſtate of Chriſtian people was in worſe caſe concerning that matter, then were the Iewes. And he counſelled, that ſuch yoke & burthen ſhould be taken away, as time would ſerue quietly to doe it.

But what would S. Auguſtine haue ſaid, if hee had ſeene the Ceremonies of late dayes vſed among vs: whereunto the multitude vſed in his time was not to be compared? This our exceſſiue multitude of Ceremonies was ſo great, and many of them ſo darke, that they did more confound and darken

darken, then declare and set forth Christs benefits vnto vs.

And besides this, Christs Gospell is not a Ceremoniall Law (as much of Moses Law was) but it is a Religion to serue God, not in bondage of the figure or shadow, but in the freedome of the spirit, being content onely with those Ceremonies, which doe serue to a decent order, and godly discipline, and such as be apt to stirre vp the dull minde of man to the remembrance of his duty to God, by some notable & speciall signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so farre abused, partly by the superstitious blindnesse of the rude & vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peraduenture will be offended, for that some of the old Ceremonies are retained still: if they consider that without some Ceremonies, it is not possible to keepe any order, or quiet discipline in the Church, they shal easily perceiue iust cause to reforme their iudgements. And if they thinke much that any of the old doe remaine, and would rather haue all deuised anew: then such men, granting some Ceremonies conuenient to be had, surely where the old may be well vsed, there they cannot reasonably reproue the old, onely for their age, without bewraying of their owne folly. For in such a case, they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themselues to be more studious of vnitie and concord, then of innouations & newfangleneſſe, which (as much as may be, with the true setting forth of Christs Religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the Ceremonies reserued, to be offended. For as those be taken away which were most abused, and did burden mens consciences, without any cause: so the other that remaine, are retained for a discipline and order, which (vpon iust causes) may be altered and changed, and therefore are not to be esteemed equall with Gods Law. And moreouer, they be neither darke nor dumbe Ceremonies, but are so set foorth that euery man may vnderstand what they doe meane, and to what use they doe serue. So that it is not like, that they in time to come, should be abused as other haue beene. And in these our doings we condemne no other Nations, nor prescribe any thing but to our owne people onely. For we thinke it conuenient, that euery countrey should vse such Ceremonies as they shall thinke best to the setting forth of Gods honour & glory, and to the reducing of the people to a most perfect and godly liuing, without errour or superstition: And that they should put away other things, which from time to time they perceiue to be most abused, as in mens ordinances it often chanceth diuersly, in diuers Countreyes.

¶ The

¶ The Table and Kalender expreſsing the order of Pſalmes and Leſſons to be ſaid at Morning and Evening prayer throughout the yeere, (except certaine proper Feaſts) as the Rules following more plainely declare.

The order how the Pſalter is appointed to be read.

THe Pſalter ſhalbe read through once euery Moneth, and becauſe that ſome moneths bee longer then ſome other be, it is thought good to make them euen by this meanes. To euery Moneth ſhalbe appointed (as concerning this purpoſe) iuſt thirty dayes.

And becauſe Ianuary and March haue one day aboue the ſayde number, and Februarie which is placed betweene them both, hath onely xxviii. daies: Februarie ſhal borrow of either of the Monethes (of Ianuary & March) one day: And ſo the Pſalter which ſhall be read in Februarie, muſt begin at the laſt day of Ianuary, and end the firſt day of March.

And whereas May, Iuly, Auguſt, October, and December haue xxxi. dayes apiece: It is ordered that the ſame Pſalmes ſhall bee read the laſt day of the ſaid Monethes, which were read the day before: So that the Pſalter may begin againe the firſt day of the next Moneth enſuing.

Now to know what Pſalmes ſhal be read euery day, looke in the Kalender the number that is appointed for the Pſalmes, and then finde the ſame number in this Table, and vpon that number ſhall you ſee what Pſalmes ſhalbe ſaid at Morning & Euening prayer.

And where the Cxix. Pſalme is diuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not bee read aboue foure or fiue of the ſaid portions, as you ſhall perceiue to be noted in this Table following.

And here is alſo to be noted, that in this Table and in all other parts of the Seruice, where any Pſalmes are appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviii. Pſalme (following the diuiſion of the Hebrewes) doth vary in number frõ the cõmon Latine tranſlation.

¶ The

¶ The order how the reſt of holy Scripture (beſide the Pſalter) is appointed to be reade.

The old Teſtament is appointed for the firſt Leſſons at Morning and Euening prayer, and ſhall be read through euery yére once, except certaine Bookes and Chapters, which be leaſt edifying, and might be beſt ſpared, and therefore are left vnread.

The new Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhall be read ouer orderly euery yeare thrice, beſide the Epiſtles and Goſpels: except the Apocalips, out of the which, there bee onely certaine Leſſons appointed vpon diuers proper feaſts.

And to know what Leſſons ſhall be read euery day, finde the day of the Moneth in the Kalender, and there yé ſhall perceiue the Bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening Prayer.

And héere is to bee noted, that whenſoeuer there bee any proper Pſalmes or Leſſons appointed for the Sundayes, for for any feaſt, moueable or vnmoueable, then the Pſalmes and Leſſons appointed in the Kalender, ſhalbe omitted for that time.

Yee muſt note alſo, that the Collect Epiſtle and Goſpell, appointed for the Sunday, ſhall ſerue all the wéeke after, except there fall ſome feaſt that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts which is euery fourth yére: then the Sunday letter leapeth, and that yeare the Pſalmes and Leſſons which ſerue for the xiii. day of February, ſhall be read againe the day following, except it be Sunday, which hath proper Leſſons of the Olde Teſtament, appointed in the table ſerning to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpell is not expreſſed, there yee muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhalbe read, there ſhall you reade to the end of the Chapter.

Item, ſo oft as the firſt Chapter of Saint Matthew is read eyther for Leſſon or Goſpell: yee ſhall begin the ſame at (The birth of Jeſus Chriſt was on this wiſe, &c.) And the third Chapter of Saint Lukes Goſpell, ſhalbe read vnto (So that he was ſuppoſed to be the ſonne of Joſeph.)

¶ Proper

¶ Proper Leſſons to be read for the firſt Leſſons, both at Morning & Euening prayer, on the Sundayes throughout the yeere, and for ſome alſo the ſecond Leſſons.

	Mattens.	Euenſong.
Sundayes of Advent.		
The firſt.	Eſai. i.	Eſai. ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Chriſtmas		
The firſt.		
ii	xxxvii	xxxviii
Sundayes after the Epiphany.	xli	xliii
The firſt.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuageſima.	Geneſ. i.	Geneſ. ii.
Sexageſima.	iii	vi
Quinquageſima.	ix	xii
Firſt ſunday in Lent.	Geneſ. xix.	Geneſ. xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod. iii.	Exod. v.
vi	ix.	x
Eaſter day.		
i. Leſſon.	Exod. xii.	Exod. xiiii.
ii. Leſſon.	Rom. vi.	Acts ii.

Sundayes after Eaſter.

The firſt.	Num. xvi	Num. xxii
ii.	xxiii	xxv
iii	Deut. iiii	Deut. v
iiii	vi	vii
v	viii	ix

Proper Lessons.

	Mattens.	Euensong.
Sunday after Ascension day.	Deut. xii.	Deut. xiii.
Whitsunday.		Wisedom. i.
i. Lesson.	Deut. xvi.	Acts xix. It fortuned
ii. Lesson.	Acts. x.	that while Apollo
	Then Peter opened	was at Cozinth, &c.
Trinity Sunday.	his mouth, &c.	(vnto) After these
i. Lesson.	Genes. xviii.	things.
ii. Lesson.	Mat. iii.	Iosua. i.

Sundayes after Trinity.

	Mattens.	Euensong.
First	Iosua 10.	Iosua 23.
ii	Judg. 4.	Judg. 5.
iii	i. Sam. 2.	i. Sam. 3.
iiii	12.	13.
v	15.	17.
vi	ii. Sam. 12.	ii. Sam. 21.
vii	22.	24.
viii	i. King. 13.	i. King. 17.
ix	18.	19.
x	21.	22.
xi	ii. Kings 5.	ii. King. 9.
xii	10.	18.
xiii	19.	23.
xiiii	Jerem. 5.	Jerem. 22.
xv	35.	36.
xvi	Ezech. 2.	Ezech. 14.
xvii	16.	18.
xviii	20.	24.
xix	Dan. 3.	Daniel 6.
xx	Joel. 2.	Mic. 6.
xxi	Abac. 2.	Prouerb. 1.
xxii	Prouerb. 2.	Prouerb. 3.
xxiii	11.	12.
xxiiii	13.	14.
xxv	15.	16.
xxvi	17.	19.

Proper Lessons for holy dayes.

	Mattens.	Euensong.
S. Andrew.	Prouerb. 20.	Prouerb. 21.
Ss. Thomas the Apostle.	23.	24.
Christmas day.		Esay. 7.
i. Lesson.	Esay 9.	Moreouer the Lord spake once, &c.
ii. Lesson.	Luke 2. (vnto God will toward men.	Titus 3. The kindnesse and loue, &c.
S. Steuen.	Prouerb. 28. Acts 6.	Eccles. 3.
i. Lesson.	and 7. And Steuen	Acts 7. And when
ii. Lesson.	full of faith and power, &c. (vnto) And when forty yéeres, &c.	forty yeares were expired, there appeared vnto Moses, &c. (vnto) But he being full of, &c.
S. Iohn:	Eccles. 5.	Eccles. 6.
i. Lesson.	Apocal. 1.	Apocal. 22.
ii. Lesson.		
Innocents day.	Ierem. 31. (vnto) Moreouer I heard Ephraim.	Wisedome. 1.
Circumcision.	Genes. 17.	Deut. 10. (vnto)
i. Lesson.	Roman. 2.	And now Isr.
ii. Lesson.		Colos. 2.
Epiphany.	Esay 40.	Esay. 49.
i. Lesson.	Luke 3. (vnto) Being as was supposed the sonne of Ioseph.	Iohn 2. (vnto) After this hee went to Capernaum.
ii. Lesson.		
Conuersion of S. Paul.	Wisedome 5.	Wisedom. 6.
i. Lesson.	Acts 22. (vnto) They	Acts 26.
ii. Lesson.	heard him.	

Proper Lessons.

	Mattens.	Euensong.
Purification of the Virgin Mary.	Wiſedome 9.	Wiſedome 12.
S. Matthias.	Wiſedome 19.	Eccleſ. 1.
Annunciation of our Lady.	Eccleſ. 2.	Eccleſ. 3.
Wednesday afore Easter.	Oſee 13.	Oſee. 14.
Thurday afore Easter.	Daniel 9.	Jerem. 31.
Good Friday.	Geneſ. 22.	Eſay 53.
Easter Euen.	Zachar. 9.	Exod. 13.
Monday in Easter wecke.		
i. Leſſon.	Exod. 16.	Exod. 17.
ii. Leſſon.	Matthew 28.	Acts 3.
Tueſday in Easter weeke.		
i. Leſſon.	Exod. 20.	Exod. 32.
ii. Leſſon.	Luke 24. (vnto) And behold two of them.	i. Corinth. 15.
S. Marke.	Eccleſ. 4.	Eccleſ. 5.
Philip and Iacob.	Eccleſ. 7.	Eccleſ. 9.
Aſcenſion day.	Deut. 10.	ii. King. 2.
Monday in Whitſun weeke.		
i. Leſſon.	Geneſ. 11. (vnto) Theſe are the generations of Shem.	Numb. 11. Gather vnto 70. men, &c. (vnto) Moſes gaue him into the, &c.
ii. Leſſon.	i. Corinth. 12.	
Tueſday in Whitſun weeke.	i. Sam. 19. Dauid came to Samuel to Rama, &c.	Deut. 30.

Proper Leſſons.

	Mattens.	Euenſong.
S. Barnabe		
i. Leſſon.	Eccleſ. 10.	Eccleſ. 12. Acts. 15.
ii. Leſſon.	Acts. 14.	(vnto) After certaine dayes.
S. Iohn Baptiſt.		
i. Leſſon.	Malach. 3.	Malach. 4.
ii. Leſſon.	Matth. 13.	Matth. 14. (vnto) When Ieſus heard.
S. Peter.		
i. Leſſon.	Eccluſ. 15.	Eccluſ. 19.
ii. Leſſon.	Actes 3.	Actes. 4.
S. Iames.	Eccluſ. 21.	Eccluſ. 22.
S. Bartholomew.	Eccluſ. 25.	Eccluſ. 29.
S. Matthew.	Eccluſ. 35.	Eccluſ. 38.
S. Michael.	Eccluſ. 39.	Eccluſ. 44.
S. Luke.	Eccluſ. 51.	Iob. 1.
Simon and Iude.	Iob. 24. 25.	Iob. 42.
All Saints.	Wiſdome 3. (vnto) Wherefore bleſſed is the barren.	Wiſdome. 5. (vnto) Ye ſhall take to, &c.
i. Leſſon.		
ii. Leſſon.	Hebr. 11. 12. Saints by faith (vnto) If ye endure chaſtning.	Apocalip. 19. (vnto) And I ſaw an Angell ſtand.

Proper Pſalmes on certaine dayes.

	Mattens.	Euenſong.
Chriſtmas day.	Pſal. 19. 45. 85.	Pſalm. 89. 110. 132.
Eaſter day.	2. 57. 111.	113. 114. 118.
Aſcenſion day.	8. 15. 21.	24. 68. 108.
Whitſunday.	45. 47.	104. 145.

A Rule to know when the *Terme beginneth and endeth.*

BE it knowne, that Easter Terme beginneth allwayes the eighteenth day after Easter, reckoning Easter day for one: and endeth the Monday next after Ascension day.

Trinity Terme beginneth twelue dayes after whitsunday, and continueth nineteene dayes.

Michaelmas Terme beginneth the ninth or tenth day of October, and endeth the twenty-eight or twenty-ninth day of Nouember.

Hilary Terme beginneth the three and twentieth or foure and twentienth day of January, and endeth twelfth or thirteenth day of February.

¶ Theſe to be obſerved for holy-dayes and none other.

That is to ſay: All Sundayes in the yeer. The dayes of the Feaſts of the Circumciſion of our Lord Jeſus Chriſt. Of the Epiphany. Of the purification of the bleſſed Virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed Virgin. Of ſaint Marke the Euangeliſt. Of S. Philip and Jacob the Apoſtles. Of the Aſcenſion of our Lord Jeſus Chriſt. Of the Natiuity of ſaint John Baptiſt. Of S. Peter the Apoſtle. Of S. James the apoſtle. Of S. Bartholomew the apoſtle. Of S. Matthew the apoſtle. Of S. Michael the Archangel. Of S. Luke the Euangeliſt. Of S. Simon and Jude apoſtles Of all Saints. Of S. Andrew the apoſtle. of Saint Thomas the apoſtle. of the Natiuity of our Lord. of S. Steuen the Martyr. of S. John the Euangeliſt. of the holy Innocents. Monday and Tueſday in Eaſter Weeke. Monday and Tueſday, in Whitſun Weeke.

The

AN ORDER FOR MORNING PRAYER

dayly throughout the yeer.

AT the beginning both of morning prayer, and likewiſe of Evening prayer, the Miniſter ſhall read with a loud voice ſome one of theſe ſentences of the Scriptures that follow. And then he ſhall ſay that which is written after the ſaid ſentences.

AT what time ſoever a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, ſaith the Lord. Ezek 18. 10.22.

I do know mine own wickednesse, and my ſinne is alway againſt mee. Pſal. 51.3.

Turn thy face away from our ſins (O Lord) and blot out all our offences. Pſal. 51.9.

A ſorrowfull ſpirit is a ſacrifice to God: deſpiſe not (O Lord) humble and contrite hearts, Pſa. 51.17.

Rent your hearts, and not your garments, and turn to the Lord your God, becauſe hee is gentle and mercifull, hee is patient, and of much mercy, and ſuch a one that is ſorry for your afflictions. Joel 2.13.

To thee (O Lord God) belongeth mercy and forgiveneſſe, for wee have gone away from thee, and have not hearkned to thy voyce, whereby wee might walk in thy Laws which thou haſt appointed for us. Dan. 9.9, 10.

Correct us (O Lord) yet in thy judgement, not in thy Jer. 10.24.

fury, leſt we ſhould be conſumed & brought to nothing.

Matth. 3. 2. Amend your lives, for the kingdom of God is at hand.

Luke 15. 18, 19. I will go to my Father, & ſay to him, Father, I have ſinned againſt heaven, and againſt thee: I am no more worthy to be called thy ſonne.

Pſal. 143. 2. Enter not into iudgement with thy ſervants, O Lord: for no fleſh is righteous in thy ſight.

1. Joh. 1. 8. If we ſay that wee have no ſin, we deceive our ſelves, and there is no truth in us.

DEarly beloved brethren, the Scripture moveth us in ſundry places, to acknowledge and confeſſe our manifold ſinnes and wickedneſſe, and that wee ſhould not diſſemble nor cloke them before the face of Almighty God our heavenly Father, but confeſſe them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſſe of the ſame by his infinite goodneſſe and mercy. And although we ought at all times humbly to acknowledge our ſins before God: yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy word, and to aſk thoſe things which be requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as be here preſent, to accompany mee with a pure heart and humble voice, unto the throne of the heavenly grace, ſaying after mee.

¶ A generall Confeſſion to be ſaid of the whole Congregation after the Miniſter, kneeling.

ALmighty and moſt mercifull Father, We have erred and ſtrayed from thy wayes like loſt ſheep, We have followed too much the devices and deſires of our own hearts, We have offēded againſt thy holy lawes, We have left undone thoſe things which we ought to have done, And we have done thoſe things which we ought not to have done, And there is no healthy in us: But thou, O

Lord,

Lord have mercie upon us miserable offenders, Spare thou them, O God, which confesse their faults, Restore thou them that be penitent, According to thy promises declared unto mankinde in Christ Jesu our Lord; And grant O most mercifull Father, for his sake, that wee may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The Absolution or remission of sinnes, to be pronounced by the Priest alone.

ALmighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickednes and live, and hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sins: he pardoneth and absolveth all them which truly repent, and unfeignedly beleeve his holy Gospel. Wherefore wee beseech him to grant us true repentance and his holy spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last wee may come to his eternall joy, through Jesus Christ our Lord.

The people shall answer, **Amen.**

Then the Minister shall begin the Lords prayer with a loud voyce.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our dayly bread: And forgive us our trespasses, as wee forgive them that trespasse against us. And lead us not into temptation: but deliver us from evill: for thine is the kingdome, the power, and the glory, for ever and ever. Amen.

Then likewise he shall say,

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Priest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Praise yee the Lord.

Then shall be said or sung this Psalm following,

Venite exultemus Domino. *Psal 95.*

O Come let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalmes.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our maker.

For hee is the Lord our God: and we are the people of his pasture, and the sheep of his hands.

To day if yee will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proved me, and saw my works.

Fourty yeers long was I grieved with this generation, & said: It is a people that do erre in their hearts, for they have not known my wayes.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, &c. As it was in the, &c.

Then ſhall follow certain Pſalms in order, as they be appointed in a Table made for that purpoſe, except there be proper Pſalmes appointed for that day. And at the end of every Pſalm throughout the yeer, and likewiſe in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis*, ſhall be repeated, **Glory be to the Father, &c. As it was in the beginning, &c.**

Then ſhall be read two Leſſons diſtinctly with a loud voice, that the people may hear. The firſt of the old Teſtament, the ſecond of the New, like as they be appointed in the Kalender, except there be proper Leſſons aſſigned for that day. The Miniſter that readeth the Leſſon, ſtanding & turning him ſo, as he may beſt be heard of all ſuch as be preſent. And before every Leſſon, the Miniſter ſhall ſay thus, The firſt, ſecond, third, or fourth Chapter of Geneſis, or Exodus, Matthew, Mark, or other like, as is appointed in the Kalender. And in the end of every Chapter he ſhall ſay,

Here endeth ſuch a Chapter of ſuch a Book.

And to the end the people may the better hear, in ſuch places where they do ſing, there ſhall the Leſſons be ſung in a plain tune, after the manner of diſtinct reading: and likewiſe the Epiſtle and Goſpel. After the firſt Leſſon ſhall follow *Te Deum laudamus* in Engliſh, dayly throughout the whole yeer.

Te Deum laudamus.

WEe praiſe thee, O God: wee knowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all angels cry aloud: the heavens, and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabbath.

Heaven and earth are full of the Majeſty: of thy glory.

The glorious company of the Apostles: praise thee.
The goodly fellowship of the Prophets: praise thee.
The noble army of Martyrs: praise thee.
The holy Church throughout all the world: doth knowledge thee.
The Father: of an infinite Majestie.
Thine honourable, true: and onely Sonne.
Also the holy Ghost: the Comforter.
Thou art the king of glory: O Christ.
Thou art the everlasting Sonne: of the Father.
When thou tookest upon thee to deliver man: thou diddest not abhorre the Virgins womb.
When thou haddest overcome the sharpnesse of death: thou didst open the kingdome of heaven to all beleevers.
Thou sittest at the right hand of God: in the glory of the Father.
We beleeve that thou shalt come: to be our judge.
Wee therfore pray thee help thy servants: whom thou hast redeemed with thy precious blood.
Make them to be numbred with thy Saints: in glory everlasting.
O Lord save thy people: and blesse thine inheritance.
Govern them: and lift them up for ever.
Day by day: we magnifie thee.
And we worship thy Name: ever world without end.
Vouchsafe (O Lord:) to keepe us this day without sin.
O Lord have mercy upon us: have mercy upon us.
O Lord let thy mercie lighten upon us: as our trust is in thee.
O Lord in thee have I trusted: let mee never be confounded.

Or this Canticle, *Benedicite omnia opera, &c.*

Benedicite. O All ye works of the Lord, blesse yee the Lord: praise him, and magnifie him for ever.
O ye Angels of the Lord, blesse ye the Lord: praise him and magnifie him for ever.

O ye heavens, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye waters that be above the firmament, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O all ye powers of the Lord, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye Sun and Moon, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye ſtars of heaven, bleſſe yee the Lord: praiſe him, and magnifie him for ever.

O ye ſhowres and deaw, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye windes of God, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye fire and heat, bleſſe yee the Lord: praiſe him, and magnifie him for ever.

O ye winter and ſummer, bleſſe yee the Lord: praiſe him, and magnifie him for ever.

O ye deaws and froſts, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye froſt and cold, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye ice and ſnow, bleſſe yee the Lord: praiſe him, and magnifie him for ever.

O ye nights and dayes, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye light and darknes, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye lightnings and clouds, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O let the earth bleſſe the Lord: yea, let it praiſe him, and magnifie him for ever.

O ye mountains and hills, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O all yee green things upon the earth, bleſſe yee the Lord: praiſe him, and magnifie him for ever.

O ye wells, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye ſeas and floods, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye whales, and all that move in the waters, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O all ye fowls of the air, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O all ye beaſts and cattell, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye children of men, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O let Iſrael bleſſe the Lord: praiſe him, and magnifie him for ever.

O ye prieſts of the Lord, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O ye ſervants of the Lord, bleſſe yee the Lord: praiſe him, and magnifie him for ever.

O yee ſpirits and ſouls of the righteous, bleſſe yee the Lord: praiſe him, and magnifie him for ever.

O ye holy and humble men of heart, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him, and magnifie him for ever.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

And after the ſecond Leſſon ſhall be uſed and ſaid *Benedictus Dominus Deus Iſrael*, in Engliſh, as followeth.

Benedictus. *Luke* 2.68.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David.

As he ſpake by the mouth of his holy Prophets: which have been ſince the world began.

That we ſhould be ſaved from our enemies; and from the hands of all that hate us.

To perform the mercie promised to our forefathers: and to remember his holy Covenant.

To perform the oath which he sware to our forefather Abraham: that he would give us.

That we, being delivered out of the hands of our enemies: might serve him without fear.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou childe shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his wayes.

To give knowledge of salvation unto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day-spring from on high hath visited us.

To give light to them that sit in darknesse, & in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Or this C. Psalm, *Iubilate Deo.*

Jubilate Deo. *Psal.* 100.

O Be joyful in the Lord (all ye lands:) serve the Lord with gladnes, & come before his presence with a song.

Be ye sure that the Lord he is God: it is hee that hath made us, and not wee our selves, wee are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankfull unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Then shall be said the Creed by the Minister, and the people, standing.

I Beleeve in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his only Son our Lord,

Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Ponce Pilate, was crucified, dead, and buried, hee descended into hell, the third day hee rose again from the dead, hee ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence hee shall come to judge the quick and the dead. I beleeve in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiveneſſe of sinnes, the resurrection of the body, and the life everlasting. Amen.

And after that, theſe prayers following, as well at evening as at Morning prayer, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice.

The Lord be with you.

Anſwer.

And with thy ſpirit.

Prieſt.

Let us pray.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

Then the Miniſter, Clerks and people ſhall ſay the Lords prayer in Engliſh with a loud voyce.

OUr Father which art in heaven, &c.

Then the Prieſt ſtanding up, ſhall ſay,

O Lord ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord ſave the King.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Indue thy Miniſters with righteouſneſſe.

Anſwer.

And make thy choſen people joyfull.

Prieſt.

O Lord ſave thy people.

Anſwer.

And bleſſe thine inheritance.

Prieſt.

Give peace in our time, O Lord.

Anſwer.

Becauſe there is none other that fighteth for us, but onely thou, O God.

Prieſt.

O God make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us.

Then ſhall follow three Collects. The firſt of the day, which ſhall be the ſame that is appointed at the Communion. The ſecond for peace. The third for grace to live well. And the two laſt collects ſhall never alter, but daily be ſaid at morning prayer, throughout all the yeer, as followeth.

The ſecond Collect for peace.

O God which art authour of peace and lover of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſervice is perfect freedome, defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord, Amen.

The third Collect for grace.

O Lord our heauenly Father, Almighty & everlaſting God, which haſt ſafely brought us to the beginning of this day, defend us in ỹ ſame with thy mighty power, and grant that this day we fall into no ſinne, neither run into any kinde of danger, but that all our doings may be ordered by thy gouernance, to do alwayes that is righteous in thy ſight, through Jeſus Chriſt our Lord. Amen.

AN

AN ORDER FOR EVENING PRAYER THOROWOUT THE YEAR.

The Prieſt ſhall ſay,

OUr father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill. for thine is the kingdome, the power, and the glory, for ever and ever. Amen.

Then likewiſe he ſhall ſay,

O Lord open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeed to ſave us.

Anſwer.

O Lord make haſte to help us.

Prieſt.

Glory be to the Father, &c.
As it was in the beginning, &c.
Praiſe ye the Lord.

Then the Pſalms in order as they be appointed in the table for Pſalms, except there be proper Pſalmes appointed for that day. Then a Leſſon of the old Teſtament, as it is appointed likewiſe in the Kalender, except there be proper Leſſons appointed for that day. After that *Magnificat* in Engliſh, as followeth.

Magnificat. Luke 1.

MY ſoul doth magnifie the Lord: and my ſpirit hath rejoyced in God my Saviour.

For hee hath regarded: the lowlineſſe of his handmaiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For

For he that is mighty hath magnified mee: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

Hee hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

Hee remembring his mercy, hath holpen his servant Israel: as hee promised to our forefathers Abraham, and his seed for ever.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or else this Psalm.

Cantate Domino. *Psal.* 98.

O Sing unto the Lord a new song: for hee hath done marvellous things.

With his own right hand, and with his holy arm: hath hee gotten himself the victory.

The Lord declared his salvation: his righteousnes hath hee openly shewed in the sight of the heathen.

He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyfull unto the Lord all ye lands: sing, rejoyce, and give thanks.

Praise the Lord upon the harp: sing to the harp with a Psalm of thanksgiving.

With trumpets also & shawms: O shew your selves joyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyfull together before the Lord: for he is come to judge the earth.

With

With righteousnesse shall he judge the world: and the people with equity.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Then a Lesson of the new Testament. And after that, *Nunc Dimittis* in English, as followeth.

Nunc dimittis. *Luke 2.29.*

LORD now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Or else this Psalm.

Deus misereatur. *Psal. 67.*

GOd be mercifull unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the Nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God even our own God shall give us his blessing.

God shall blesse us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Then

Then ſhall follow the Creed with other prayers, as is before appointed at morning praier, after *Benedictus*, and with three Collects. Firſt of the day. The ſecond for peace. The third for aid againſt all perils, as hereafter followeth: which two laſt collects ſhall be daily ſaid at evening prayer, without alteration.

The ſecond Collect at evening prayer.

O God, from whom all holy deſires, all good counſels, and all juſt workes do proceed: give unto thy ſervants that peace which ỹ world cannot give, that both our hearts may be ſet to obey thy cõmandments, & alſo that by thee we being defended from the fear of our enemies, may paſſe our time in reſt and quietneſſe, through the merits of Jeſus Chriſt our Saviour. Amen.

The third Collect for aid againſt all perils.

LIghten our darkneſſe, we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Sonne our Saviour Jeſus Chriſt. Amen.

In the feaſts of Chriſtmas, the Epiphany, S. Matthias, Eaſter, the Aſcenſion, Pentecoſt, S. John Baptiſt, S. James, S. Bartholomew, S. Matthew, S. Simon and Jude, S. Andrew, and Trinity Sunday ſhall be ſung or ſaid immediatly after *Benedictus*, this confeſſion of our Chriſtian faith.

Quicunque vult.

Quicunque vult.

WHoſoever will be ſaved: before all things it is neceſſary that he hold the Catholike faith.

Which faith except every one do keep whole and undefiled: without doubt hee ſhall periſh everlaſtingly.

And the Catholike faith is this: that we worſhip one God in Trinity, and Trinity in Unity.

Neither confounding the perſons: nor dividing the ſubſtance.

For there is one perſon of the Father, another of the Sonne:

Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the Majesty coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father uncreate, the Sonne uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Sonne incomprehensible: the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian verity: to acknowledge every person by himself to be God & Lord.

So are wee forbidden by the Catholike religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Sonne is of the Father alone: not made nor created but begotten.

The holy Ghost is of the Father and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So

So there is one Father, not three Fathers, one Son, not three Sons: one holy Ghost, not three holy Ghosts.

And in this Trinity, none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

Hee therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that hee also beleeve rightly in the Incarnation of our Lord Jesus Christ.

For the right faith is, that we beleeve & confesse: that our Lord Jesus Christ, the Son of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, born in the world.

Perfect God, and perfect man: of a reasonable soul, and humane flesh subsisting.

Equall to the Father, as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conversion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

Hee ascended into heaven, hee sitteth on the right hand of the Father, God Almighty: from whence he shal come to judge the quick and the dead.

At whose coming all men shall rise again with their

bodies: and ſhall give account for their own works.
And they that have done good, ſhall go into life everlaſting: and they that have done evil into everlaſting fire.
This is the Ca[illegible]like faith: which except a man beleeve faithfully, he cannot be ſaved.
Glory be to the Father, &c. As it was in the, &c.

Thus endeth the order of Morning and Evening prayer thorowout the whole yeer.

¶ HERE FOLLOWETH THE LETANY, to be uſed upon Sundayes, Wedneſdayes, and Fridayes, and at other times, when it ſhall be commanded by the Ordinary.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven, &c.

O God thy Sonne Redeemer of the world: have mercie upon us miſerable ſinners.

O God the Sonne Redeemer of the world, &c.

O God the holy Ghoſt proceeding from the Father and the Sonne: have mercy upon us miſerable ſinners.

O God the holy Ghoſt proceeding, &c.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſinne, from the crafts and aſſaults of the devill, from thy wrath, and from everlaſting damnation.

Good Lord, deliver us.

From

From all blindneſſe of heart, from pride, vain-glory, and hypocriſie, from envy, hatred, and malice, and all uncharitableneſſe.

Good Lord deliver us.

From fornication, and all other deadly ſinne, and from all the deceits of the world, the fleſh and the Devill.

Good Lord deliver us.

From lightning and tempeſt, from plague, peſtilence, and famine, from battell and murther, and from ſudden death.

rebellion Good Lord deliver us.

From all ſedition and privie conſpiracie, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy Word and Commandment. and ſchisme.

Good Lord deliver us.

By the myſterie of thy holy Incarnation, by thy holy Nativity and Circumciſion, by thy Baptiſme, Faſting, and Temptation.

Good Lord deliver us.

By thine Agony and bloody Sweat, by thy Croſſe and Paſſion, by thy precious Death and Buriall, by thy glorious Reſurrection and Aſcenſion, and by the coming of the holy Ghoſt.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of Judgement.

Good Lord deliver us.

We ſinners do beſeech thee to hear us (O Lord God) and that it may pleaſe thee to rule and govern thy holy Church univerſally in the right way.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſervant CHARLES, our moſt gracious King and Governour.

We beſeech thee to hear us, good Lord,

That it may pleaſe thee to rule his heart in thy faith, feare, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victorie over all his enemies.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſſe and preſerve our gracious Queen MARY, **Prince** CHARLES, **and the reſt of the Royall Progenie.**

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours and Miniſters of the Church, with true knowledge and underſtanding of thy Word, and that both by their preaching and living, they may ſet it forth, and ſhew it accordingly.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Councell, and all the Nobilitie, with grace, wiſedome, and underſtanding.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſſe and keep the Magiſtrates, giving them grace to execute Juſtice, and to maintain truth.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſſe and keep all thy people.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all Nations, unity, peace, and concord.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments.

We beſeech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth, all such as have erred, and are deceived.

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that be in danger, necessity, and tribulation.

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travell by land or by water, all women labouring of childe, all sick persons and yong children, and to shew thy pitie upon all prisoners and captives.

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherlesse children and widows, and all that be desolate and oppressed.

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men.

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts.

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time wee may enjoy them.

We beseech thee to heare us, good Lord.

That it may please thee to give us true repentance, to

forgive us all our ſinnes, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beſeech thee to hear us, good Lord.

Sonne of God: we beſeech thee to hear us.

Sonne of God: we beſeech thee to hear us.

O Lamb of God, that takeſt away the ſins of the world.

Grant us thy peace.

O Lamb of God, that takeſt away the ſins of the world.

Have mercy upon us.

O Chriſt hear us.

O Chriſt hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Chriſt have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

But deliver us from evill. Amen.

The Verſicle.

O Lord, deale not with us after our ſinnes.

Anſwer.

Neither reward us after our iniquities.

¶ Let us pray.

O God mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as bee ſorrowfull, mercifully aſſiſt our prayers that wee make before thee, in all our troubles and adverſities whenſoever they oppreſſe us: and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devill or man worketh againſt us be brought to nought, and by the providence of thy goodneſſe they may be diſperſed, that we thy ſervants, being

hurt

hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

O God, wee have heard with our ears, and our fathers have declared unto us, the noble works that thou diddeſt in their dayes, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine honour.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

From our enemies defend us, O Chriſt.

Graciouſly looke upon our afflictions.

Pitifully behold the ſorrowes of our hearts.

Mercifully forgive the ſinnes of thy people.

Favourably with mercie hear our prayers.

O Sonne of David have mercie upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt, graciouſly hear us, O Lord Chriſt.

The Verſicle.

O Lord, let thy mercy be ſhewed upon us.

Anſwer.

As we do put our truſt in thee.

¶ Let us pray.

WEe humbly beſeech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names ſake turn from us all thoſe evils that wee moſt righteouſly have deſerved: and grant that in all our troubles we may put our whole truſt and confidence in thy mercie, and evermore ſerve thee in holineſſe and pureneſſe of living, to thy honour and glory, through our onely Mediatour and Advocate, Jeſus Chriſt our Lord. Amen.

¶ A prayer for the Kings Majeſtie.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely ruler of Princes,

which doest from thy throne behold all the dwellers upon earth, most heartily wee beseech thee with thy favour to behold our most gracious Soveraign Lord King Charles, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way, endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies, and finally after this life hee may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A prayer for the Queen, Prince *Charles*, and the rest of the Royall progenie.

ALmighty God the fountain of all goodnesse, wee humbly beseech thee to blesse our most gracious Queen Mary, Prince Charles, and the rest of the Royall progeny: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

ALmightie and everlasting God, which onely worke st great marvels, send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truly please thee, poure upon them the continuall deaw of thy blessing: Grant this, O Lord, for the honour of our Advocate & Mediatour Jesus Christ. Amen.

¶ A prayer of Chrysostome.

ALmighty God, which hast given us grace at this time with one accord to make our common supplications unto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them,

them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen. 2. Cor. 13.

¶ For rain if the time require.

O God heavenly Father, which by thy Sonne Jesus Christ hast promised to all them that seek thy kingdome, and the righteousnesse thereof, all things necessary to their bodily sustenance: send us, wee beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For fair weather.

O Lord God, which for the sinne of man diddest once drown all the world, except eight persons, and afterward of thy great mercy, didst promise never to destroy it so again: we humbly beseech thee, that although wee for our iniquities have worthily deserved this plague of rain and waters, yet upon our true repentance thou wilt send us such weather, whereby wee may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemencie to give thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heavenly Father, whose gift it is that the rain doth fall, the earth is fruitfull, beasts increase, and fishes do multiply: behold, wee beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which wee do now most justly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the love of Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In

¶ In the time of Warre.

O Almighty God, King of all kings, and governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull to them that truly repent, save and deliver us (wee humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee which art the onely giver of all victory, through the merits of thy onely Sonne Jesus Christ our Lord. Amen.

¶ In the time of any common plague or sickneſſe.

O Almighty God, which in thy wrath, in the time of king David, diddest slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy, didd[illegible] save the rest, have pity upon us miserable sinners, th[illegible] now are visited with great sickneſſe and mortalitie, that like as thou didst then command thine Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickneſſe, through Jesus Christ our Lord. Amen.

O God whose nature & property is ever to have mercie and to forgive, receive our humble petitions: and though wee be tied and bound with the chain of our sins, yet let the pitifulneſſe of thy great mercy loose us, for the honour of Jesus Christs sake, our onely Mediatour and Advocate. Amen.

¶ A thanksgiving for rain.

O God our heavenly Father, who by thy gracious providence doest cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man: wee give thee humble thanks, that it hath pleased thee in our greatest necessity, to send us

at

at the laſt a joyful rain upon thine inheritance, and to refreſh it when it was drye, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. Amen.

¶ A thankſgiving for fair weather.

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercie haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather, wee praiſe and glorifie thy holy Name for this thy mercie, and will alwayes declare thy loving kindneſſe from generation to generation, through Jeſus Chriſt our Lord. Amen.

¶ A thankſgiving for plenty.

O Moſt mercifull Father, which of thy gracious goodneſſe, haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſſe and plenty: wee give thee humble thanks for this thy ſpeciall bounty, beſeeching thee to continue this thy loving kindneſſe unto us, that our land may yeeld us her fruits of increaſe, to thy glory, and our comfort, through Jeſus Chriſt our Lord. Amen.

¶ A thankſgiving for peace and victory.

O Almighty God, which art a ſtrong tower of defence unto thy ſervants, againſt the face of their enemies: we yeeld thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers, wherwith we were compaſſed: wee acknowledge it thy goodnes, that we were not delivered ober as a prey unto them, beſeeching thee ſtill to continue ſuch thy mercies toward us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. Amen.

¶ A

¶ A thanksgiving for deliverance from the plague.

O Lord God, which hast wounded us for our sinnes, and consumed us for our transgressions by thy late heavy and dreadfull visitation, and now in the midst of judgement remembring mercie, hast redeemed our souls from the jawes of death: wee offer unto thy Fatherly goodnesse, our selves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, alwayes praising and magnifying thy mercies in the midst of the congregation, through Jesus Christ our Lord. Amen.

Or this.

WEe humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy Law, might justly have fallen upon us, by reason of our manifold transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the noisome pestilence, wherewith wee lately have been sore afflicted, and to restore the voyce of joy and health into our dwellings, wee offer unto thy divine Majestie the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. Amen.

¶ THE

¶ THE COLLECTS, EPISTLES, AND Goſpels, to be uſed at the celebration of the Lords Supper and holy Communion thorowout the yeer.

¶ The firſt Sunday in Advent.

The Collect.

ALmighty God, giue us grace that wee may caſt away the workes of darkneſſe, and put upon us the armour of light, now in the time of this mortal life (in the which thy Son Jeſus Chriſt came to viſit us in great humilitie) that in the laſt day, when he ſhall come again in his glorious Majeſtie, to judge both the quick and dead, we may riſe to the life immortal, through him, who liueth and reigneth with thee and the holy Ghoſt, now and euer. Amen.

The Epiſtle.

OWe nothing to any man, but this, that ye loue one another: For hee that loueth another, fulfilleth the Law. For theſe commandments, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſſe, Thou ſhalt not luſt, and ſo forth (if there be any other commandment) it is all comprehended in this ſaying, namely, Loue thy neighbour as thy ſelf. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This alſo we know the ſeaſon, how that it is time that we ſhould now awake out of ſleep: for now is our ſalvation neerer then when we beleeved. The night is paſſed, the day is come nigh: let us therefore caſt away the deeds of darkneſſe, and let us put on the armour of light. Let us walk honeſtly as it were in the day light, not in eating and drinking, neither in chambering and wantonneſſe, neither in ſtrife and enbying: but put ye on the Lord Jeſus Chriſt, and make no proviſion for the fleſh to fulfill the luſts of it. Rom. 13. 8.

The

The Goſpel.

Matt. 21. 1. AND when they drew nigh to Jeruſalem, and were come to Bethphage unto mount Olivet, then ſent Jeſus two of his diſciples, ſaying unto them, Go into the town that lyeth over againſt you, and anon ye ſhall finde an aſſe bound and her colt with her, looſe them, and bring them unto me: and if any man ſay ought unto you, ſay ye, The Lord hath need of them: and ſtraightway hee will let them go. All this was done, that it might be fulfilled which was ſpoken by the Prophet, ſaying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee meek, ſitting upon an aſſe, and a colt, the foal of the aſſe uſed to the yoke. The diſciples went and did as Jeſus commanded them, and brought the aſſe and the colt, and put on them their clothes, and ſet him thereon. And many of the people ſpread their garments in the way: other cut down branches from the trees, and ſtrawed them in the way. Moreover, the people that went before, and they that came after, cryed, ſaying, Hoſanna to the ſonne of David: Bleſſed is he that cometh in the name of the Lord, Hoſanna in the Higheſt. And when hee was come to Jeruſalem, all the City was moved, ſaying, Who is this? And the people ſaid, This is Jeſus the Prophet of Nazareth a citie of Galilee. And Jeſus went into the Temple of God, and caſt out all them that ſold and bought in the Temple, and overthrew the tables of the money changers, and the ſeats of them that ſold doves, and ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of theeves.

The ſecond Sunday in Advent.

The Collect.

BLeſſed Lord, which haſt cauſed all holy Scriptures to be written for our learning: Grant us that we may in ſuch wiſe hear them, read, mark, learn, and inwardly

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digest them, that by patience and comfort of thy holy word, we may imbrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

The Epistle.

WHatsoever things are written aforetime, they are written for our learning, that wee, through patience and comfort of the Scriptures, might have hope. The God of patience and consolation grant you to be like minded one towards another, after the example of Christ Jesus: that ye all agreeing together, may with one mouth praise God the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ received us, to the praise of God. And this I say, that Jesus Christ was a Minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might praise God for his mercy, as it is written, For this cause I will praise thee among the Gentiles, and sing unto thy Name. And again hee saith, Rejoyce ye Gentiles with his people. And again, Praise the Lord all ye Gentiles, and laud him all ye Nations together. And again Esay saith, There shall be the root of Jesse, and hee that shall rise to reign over the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all joy and peace in beleeving, that ye may be rich in hope, through the power of the holy Ghost. Rom. 15. 4.

The Gospel.

THere shall be signes in the Sun, & in the Moon, and in the stars: and in the earth the people shall be at their wits end through despair. The sea and the waters shall roar, and mens hearts shall fail them for fear, and for looking after those things which shall come on the earth: for the powers of heaven shall move. And then shall they see the Son of man come in a cloud, with power and great glory. When these things Luk 21. 25.

things begin to come to passe, then look up, and lift up your heads, for your redemption draweth nigh. And hee shewed them a similitude: Behold the fig-tree, and all other trees, when they shoot forth their buds, yee see and know of your own selves, that summer is then nigh at hand. So likewise yee also (when yee see these things come to passe) be sure that the kingdome of God is nigh. Verily I say unto you, this generation shall not passe, till all be fulfilled. Heaven and earth shall passe away, but my words shall not passe.

¶ The third Sunday in Advent.

The Collect.

LOrd we beseech thee give ear to our prayers, and by thy gracious visitation lighten the darknesse of our hearts by our Lord Jesus Christ.

The Epistle.

1. Cor. 4. 1. LEt a man this wise esteem us, even as the Ministers of Christ, and Stewards of the secrets of God. Furthermore, it is required of the stewards, that a man be found faithfull. With mee it is but a very small thing that I should be judged of you, either of mans judgement: No, I judge not mine own self, for I know nought by my self, yet am I not thereby justified. It is the Lord that judgeth mee. Therefore judge nothing before the time, untill the Lord come, which will lighten things that are hid in darknesse, and open the counsels of the hearts, and then shall every man have praise of God.

The Gospel.

Matth. 11. 2 WHen John, being in prison heard the works of Christ, hee sent two of his disciples, and said unto him, Art thou hee that shall come, or do wee look for another? Jesus answered and said unto them, Go and shew John again what yee have heard and seen. The blinde receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead

are

are raiſed up, and the poor receive the glad tidings of the Goſpel, and happy is he that is not offended by me. And as they departed, Jeſus began to ſay unto the people concerning John, What went ye out into the wilderneſſe to ſee? A reed that is ſhaken with the winde? or what went ye out to ſee? A man clothed in ſoft raiment? Behold, they that wear ſoft clothing are in kings houſes. But what went ye out for to ſee? A prophet? Verily I ſay unto you, and more then a prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

The fourth ſunday in Advent.

The Collect.

LOrd raiſe up (we pray thee) thy power, and come among us, and with great might ſuccour us, that whereas, through our ſins and wickedneſſe, we be ſore let and hindred, thy bountifull grace and mercy (through the ſatisfaction of thy Sonne our Lord) may ſpeedily deliver us: to whom with thee and the holy Ghoſt be honour and glory, world without end.

The Epiſtle.

REjoyce in the Lord alway, and again I ſay, Rejoyce. Let your ſoftneſſe be known to all men: the Lord is even at hand. Be carefull for nothing, but in all prayer and ſupplication, let your petitions be manifeſt unto God, with giving of thanks. And the peace of God (which paſſeth all underſtanding) keep your hearts and minds, through Chriſt Jeſu. Phil. 4. 4.

The Goſpel.

THis is the record of John, when the Jews ſent Priests and Levites from Jeruſalem, to aſk him, What art thou? And he confeſſed, and denied not, and ſaid plainly, I am not Chriſt. And they aſked him, What art thou then? Art thou Elias? And he ſaid, I am not. Art thou the Prophet? And he John 1. 19.

answered, No. Then said they unto him, What art thou, that we may give an answer unto them that sent us? What sayest thou of thy self? He said, I am the voice of a crier in the wildernesse, Make straight the way of the Lord, as said the prophet Esay. And they which were sent were of the Pharisees, and they asked him, and said unto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water, but there standeth one among you whom ye know not: he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to unloose. These things were done at Bethabara beyond Jordan, where John did baptize.

On Christmas day.

The Collect.

ALmighty God, which hast given us thy onely begotten Son to take our nature upon him, and this day to be born of a pure virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renued by thy holy Spirit, through the same our Lord Jesus Christ, who liveth & reigneth with thee, &c.

The Epistle.

Heb. 1, 1. GOD in times past, diversly and many wayes spake unto the fathers by prophets: but in these last dayes he hath spoken to us by his own Son, whom he hath made heir of all things, by whom also he made the world. Which Sonne, being the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his own person purged our sinnes, and sitteth on the right hand of the Majestie on high, being so much more excellent then the angels, as he hath by inheritance obtained a more excellent Name then they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be his Fa-

ther

ther, and he shall be my Son. And again, when he bringeth in the first begotten Sonne into the world, he saith, And let all the angels of God worship him. And unto the angels he saith, He maketh his angels spirits, and his ministers a flame of fire. But unto the Sonne he saith, Thy seat (O God) shall be for ever and ever, the scepter of thy kingdome is a right scepter: thou hast loved righteousnesse, and hated iniquitie. Wherefore God, even thy God hath anointed thee with the oyl of gladnesse above thy fellows. And thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou endurest. They all shall wax old as doth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art even the same, and thy yeers shall not fail.

The Gospel.

IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, & the light shineth in the darknesse, and the darknes comprehended it not. There was sent from God a man, whose name was John: the same came as a witnesse to bear witnesse of the light, that all men through him might beleeve. He was not that light, but was sent to bear witnesse of the light. That light was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his own, and his own received him not. But as many as received him, to them gave he power to be made sons of God, even them that beleeved on his name, which were born, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among us, and we saw the John 1.1.

gloyie of it, as the gloyie of the onely begotten Sonne of the Father, full of grace and truth.

S. Stevens day.

The Collect.

GRant us, O Lord, to learn to love our enemies, by the example of thy martyr S. Steven, who prayed for his persecutors, to thee which livest, &c.

Then shall follow the Collect of the Nativitie, which shall be said continually unto New yeers day.

The Epistle.

Act 7.55. **AND Steven being full of the holy Ghost, looked up stedfastly with his eyes into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens open, and the Sonne of man standing on the right hand of God. Then they gave a shout with a loud voice, and stopped their ears, and ranne upon him all at once, and cast him out of the city, and stoned him. And the witnesses laid down their clothes at a young mans feet, whose name was Saul: and they stoned Steven, calling on, and saying, Lord Jesu receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleep.**

The Gospel.

Mat. 23. 34. **BEhold, I send unto you prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them ye shall scourge in your synagogues, and persecute them from citie to citie, that upon you may come all the righteous blood which hath been shed upon the earth, from the blood of the righteous Abel, unto the blood of Zacharias the sonne of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem,**

lem, thou that killeſt the Prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as the hen gathereth her chickens under her wings, and ye would not? Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhal not ſee me henceforth, till that ye ſay, Bleſſed is he that cometh in the Name of the Lord.

¶ S. John Evangeliſts day.

The Collect.

MErcifull Lord, wee beſeech thee to caſt thy bright beams of light upon thy Church, that it being lightned by the doctrine of thy bleſſed Apoſtle and Evangeliſt John may a'tain to thy everlaſting gifts, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

THat which was from the beginning, which wee have heard, which wee have ſeen with our eies, which wee have looked upon, and our hands have handled of the word of life. (And the life appeared, and we have ſeen, and bear witneſſe, and ſhew unto you that eternall life, which was with the Father and appeared unto us) That which wee have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us, & that our fellowſhip may be with the Father and his Son Jeſus Chriſt. And this we write unto you, that ye may rejoyce, and that your joy may be full: And this is the tidings which wee have heard of him, and declare unto you, that God is light, and in him is no darkneſſe at all. If we ſay we have fellowſhip with him, and walk in darkneſſe, wee lie, and do not the truth. But and if we walk in light, even as he is in light, then have wee fellowſhip with him, and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay wee have no ſin we deceive our ſelves, and the truth is not in us. If we knowledge our ſins, he is faithfull and juſt to 1. John 1. 1

forgive us our sins, & to cleanse us from all unrighteousnesse. If wee say wee have not sinned, wee make him a lyar, and his word is not in us.

The Gospel.

Joh. 21. 19. IEsus said unto Peter, Follow thou me. Peter turned about, and saw the disciple whom Jesus loved, following, (which also leaned on his breast at supper, & said, Lord, which is hee that betrayeth thee?) When Peter therfore saw him, he said unto Jesus, Lord, what shall he here do? Jesus said unto him, If I will have him to tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, Hee shall not die: but, if I will that hee tarry till I come, what is that to thee? The same disciple is he, which testifieth of these things, & wrote these things, and we know that his testimony is true. There are also many other things which Jesus did, the which, if they should be written every one, I suppose the world could not contain the books that should be written.

¶ Innocents day.

The Collect.

ALmighty God, whose praise this day the yong innocents thy witnesses have confessed and shewed forth, not in speaking but in dying: mortifie and kill all vices in us, that in our conversation, our life may expresse thy faith, which with our tongues wee do confesse, through Jesus Christ our Lord.

The Epistle.

Revo. 14. 1. I Looked, & lo, a lamb stood on the mount Sion, and with him an hundred and fourty four thousand, having his name and his fathers name written in their foreheads. And I heard a voice from heaven, as the sound of many waters, and as the voice of a great thunder. And I heard the voyce

of

of harpers harping with their harps. And they sung as it were a new song before the seat, and before the four beasts and elders, and no man could learn the song, but the hundred fourty and four thousand which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the lamb whithersoever hee goeth. These were redeemed from men, being the first fruits unto God, and to the lamb, and in their mouthes was found no guile: for they are without spot before the throne of God.

The Gospel.

THe Angel of the Lord appeared to Joseph in a sleep, saying, Arise, and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to passe that Herod will seek the childe to destroy him. So when hee awoke, hee took the childe and his mother by night, and departed into Egypt, and was there unto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my sonne. Then Herod, when hee saw that hee was mocked of the wise men, was exceeding wroth, and sent forth men of war, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeers old, or under) according to the time, that he had diligently known out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremy, whereas he said, In Rama was there a voice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not. Matth. 2. 13

¶ The sunday after Christmas day.

The Collect.

ALmighty God, which hast given us thy only begotten Son, &c. (As upon Christmas day)

The Epiſtle.

Galat. 4. 1. AND I ſay, that the heir (as long as he is a chyld) differeth not from a ſervant, though he be Lord of all, but is under tutors and gouernours, vntill the time that the Father hath appointed: Euen ſo wee alſo, when wee were children, were in bondage vnder the ordinances of the world: But when the time was ful come, God ſent his Son made of a woman, and made bond vnto the law, to redeem them which were bond vnto the law, that we through election might receiue the inheritance that belongeth vnto the naturall ſons. Becauſe ye are ſons, God hath ſent the Spirit of his Son into your hearts, which crieth Abba, Father. Wherefore now thou art not a ſervant, but a ſon. If thou be a ſon, thou art alſo an heir of God through Chriſt.

The Goſpel.

Matth. 1. 1. THis is the booke of the generation of Jeſus Chriſt the ſon of Dauid, the ſon of Abraham: Abraham begat Iſaac, Iſaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zara of Thamar: Phares begat Eſrom: Eſrom begat Aram: Aram begat Aminadab: Aminadab begat Naaſſon: Naaſſon begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jeſſe: Jeſſe begat Dauid the king: Dauid the king begat Solomon, of her that was the wife of Urie: Solomon begat Roboam: Roboam begat Abia: Abia begat Aſa: Aſa begat Joſaphat: Joſaphat begat Joram: Joram begat Oſias: Oſias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manaſſes: Manaſſes begat Amon: Amon begat Joſias: Joſias begat Jechonias and his brethren, about the time that they were caried away to Babylon: and after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim

chim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was born Jesus, even he that is called Christ. And so all the generations, from Abraham to David, are fourteen generations. And from David unto the captivity of Babylon are fourteen generations. And from the captivity of Babylon unto Christ, are fourteen generations.

The birth of Jesus Christ was on this wise: when his mother Mary was married to Joseph (before they came to dwell together) she was found with childe by the holy Ghost. Then Joseph her husband, because hee was a righteous man, and would not put her to shame, was minded privily to depart from her. But while he thus thought, behold, the Angel of the Lord appeared unto him in sleep, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, cometh of the holy Ghost. She shall bring forth a son, and thou shalt call his Name Jesus, for hee shall save his people from their sins. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a maid shall be with childe, and shall bring forth a son, and they shall call his Name Emmanuel, which if a man interpret, is as much to say, as God with us. And Joseph, assoon as hee awoke out of sleep, did as the Angel of the Lord had bidden him: and he took his wife unto him, and knew her not, til she had brought forth her first begotten son, and called his Name Jesus.

¶ The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Son to be circumcised, & obedient to the law for man: grant us the true circumcision of the Spirit, that our hearts and

and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord.

The Epistle.

Rom 4.8. BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then upon the circumcision, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousnesse. How was it then reckoned? when he was in circumcision, or when he was in the uncircumcision? not in time of circumcision, but when hee was yet uncircumcised, and hee received the signe of circumcision, as a seal of the righteousnesse of faith, which he had yet being uncircumcised, that he should be the father of all them that beleeve, though they be not circumcised, that righteousnesse might be imputed to them also, and that hee might be the father of circumcision, not unto them only which came of the circumcised, but unto them also that walk in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heir of the world) happened not to Abraham, or to his seed through the Law, but through the righteousnes of faith: For if they which are of the law be heirs, then is faith but vain, and the promise of none effect.

The Gospel.

Luke 2.25. AND it fortuned, assoon as the Angels were gone away from the shepherds into heaven, they said one to another, Let us go even now unto Bethlehem, and see this thing that we hear say is happened, which the Lord hath shewed unto us. And they came with haste, and found Mary and Joseph, and the babe laid in a manger. And when they had seen it, they published abroad the saying that was told them of that childe. And all they that heard it wondered at those things which were told them of the shepherds. But

Mary

Mary kept all these sayings, and pondred them in her heart. And the shepherds returned, praising and lauding God for all the things that they had heard and seen, even as it was told unto them. And when the eight day was come, that the childe should be circumcised, his name was called Jesus, which was named of the Angel before hee was conceived in the wombe.

If there be any sunday between the Epiphany and the circumcision, then shall be used the same Collect, Epistle and Gospel at the Communion, which was used the day of circumcision.

¶ The Epiphany.

The Collect.

O God, which by the leading of a star, didest manifest thy only begotten Son to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

FOr this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye have heard of the ministration of the grace of God which is given me to you-ward. For by revelation shewed hee the mystery unto mee, as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ, which mystery in times past was not opened unto the sons of men, as it is now declared unto his holy Apostles and Prophets by the spirit, that the Gentiles should be inheritors also, and of the same body, and partakers of his promise of Christ, by the means of the Gospel, whereof I am made a minister, according to the gift of the grace of God which is given unto mee after the working of his power. Unto me the least of all Saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world, hath Ephes. 3. v.

been hid in God, which made all things through Jesu
Christ, to the intent that now unto the rulers and pow
ers in heavenly things, might be known by the congre
gation the manifold wisdome of God, according to th
eternall purpose which he wrought in Christ Jesus ou
Lord, by whom wee have boldnesse and entrance, wit
the confidence which is by the faith of him.

The Gospel.

Matth. 2. 1. WHen Jesus was born in Bethlehem, a citie
Jury, in the time of Herod the king: behol
there came wise men from the East to Jeru
salem, saying, Where is hee that is born kin
of the Jews? for wee have seen his star in the East, an
are come to worship him. When Herod the king ha
heard these things, hee was troubled, and all the citie
Jerusalem with him. And when he had gathered all th
chiefe priests and scribes of the people together, hee d
manded of them where Christ should be born. And the
said unto him. At Bethlehem in Jury: for thus it
written by the Prophet, And thou Bethlehem in t
land of Jury art not the least among the Princes of J
da: for out of thee shall come unto mee the captain th
shall govern my people Israel. Then Herod, when he h
privily called the wise men, he enquired of them diligen
ly what time the star appeared. And he bade them go
Bethlehem, and said, Go your way thither, and sear
diligently for the childe: and when ye have found hi
bring me word again, that I may come and worship hi
also. When they had heard the king, they departed, a
lo, the star which they saw in the east, went before the
till it came and stood over the place wherein the chil
was. When they saw the Starre, they were exce
ing glad, and went into the house, and found the chil
with Mary his mother, and fell down flat, and worshi
ped him, and opened their treasures, and offered unto h
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gifts, gold, frankincense and myrrhe. And after they were warned of God in a sleep, that they should not go again to Herod, they returned into their own countrey another way.

The first sunday after the Epiphanie.

The Collect.

LOrd we beseech thee, mercifully to receive the prayers of thy people, which call upon thee: and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. 12. 1.

I Beseech you therefore brethren, by the mercifulnesse of God, that you make your bodies a quick sacrifice, holy and acceptable unto God, which is your reasonable serving of God. And fashion not your selves like unto this world, but be ye changed in your shape, by the renewing of your minde, that ye may prove what thing that good and acceptable and perfect will of God is. For I say (through the grace that unto me given is) to everie man among you, that no man stand high in his own conceit, more then it becometh him to esteem of himself: but so judge of himself, that he be gentle and sober, according as God hath dealt to every man the measure of faith. For as we have many members in one bodie, and all members have not one office: so we being many, are one body in Christ, and every man among our selves one anothers members.

The Gospel.

Luke 2. 42.

THe father and mother of Jesus went to Jerusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the childe Jesus abode stil at Jerusalem, and his father and mother knew not of it: but they supposing him to have been in the companie, came a daies journey, and sought him among their kinsfolk

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and acquaintance. And when they found him not, they went back again to Jeruſalem, and ſought him. And it fortuned, that after three dayes they found him in the temple, ſitting in the midſt of the doctors, hearing them and poſing them: And all that heard him, were aſtonied at his underſtanding and anſwers. And when they ſaw him, they marvelled. And his mother ſaid unto him, Sonne, why haſt thou thus dealt with us? Behold, thy father and I have ſought thee ſorrowing. And he ſaid unto them, How happened it that ye ſought me? wiſt ye not that I muſt go about my Fathers buſineſſe? And they underſtood not that ſaying which he ſpake unto them. And he went down with them and came to Nazareth, and was obedient unto them. But his mother kept all theſe ſayings together in her heart. And Jeſus proſpered in wiſedome, and age, and in favour with God and men.

The ſecond ſunday after the Epiphanie.

The Collect.

ALmightie and everlaſting God, which doeſt govern all things in heaven and earth: mercifully hear the ſupplications of thy people, and grant us thy peace all the dayes of our life.

The Epiſtle.

Rom. 12. 6. SEeing that we have divers gifts, according to the grace that is given unto us, if a man have the gift of prophecie, let him have it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, give attendance to his exhortation. If any man give, let him do it with ſingleneſſe. Let him that ruleth, do it with diligence. If any man ſhew mercie, let him do it with chearfulneſſe. Let love be without diſſimulation. Hate that which is evill, and cleave unto that which is good. Be kinde one

to another with bꝛotherly loue. In giuing honour, go one beſoꝛe another. Be not ſlothfull in the buſineſſe which ye haue in hand. Be feruent in ſpirit. Appiy your ſelues to the time. Reioyce in hope. Be patient in tribulation. Continue in pꝛayer. Diſtribute unto the neceſſitie of the ſaints. Be readie to harbour. Bleſſe them that perſecute you. Bleſſe I ſay and curſe not. Be merry with them that are merrie. Weep with them that weep. Be of like affection one towards another. Be not high minded, but make your ſelues equall to them of the lower ſoꝛt.

The Goſpel.

AND the third day was there a marriage in Cana a citie of Galilee, and the mother of Jeſus was there. And Jeſus was called (and his diſciples) unto the marriage. And when the wine failed the mother of Jeſus ſaid unto him, They haue no wine. Jeſus ſaid unto her, Woman what haue I to do with thee? mine houꝛ is not yet come. His mother ſaid unto the miniſters, whatſoeuer he ſaith unto you, do it. And there were ſtanding there ſix water pots of ſtone, after the maner of the purifying of the Jews, containing two oꝛ thꝛee firkins apiece. Jeſus ſaid unto them, Fill the water pots with water. And they filled them up to the bꝛim. And he ſaid unto them, Dꝛaw out now, and beaꝛ unto the gouernour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water turned into wine, and knew not whence it was, (but the miniſters which dꝛew the water, knew) he called the bꝛidegroom, and ſaid unto him, Euery man at the beginning doth ſet foꝛth good wine, and when men be dꝛunk, then that which is woꝛſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and ſhewed his gloꝛie, and his diſciples beleeued on him. John 2. 1.

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The Collect.

ALmightie and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Christ our Lord.

The Epistle.

Rom. 12. 16. BEe not wise in your own opinions. Recompense to no man evill for evill. Provide afore hand things honest, not onely before God, but also in the sight of all men. If it be possible (as much as in you is) live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemie hunger, feed him: if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evill, but overcome evill with goodnesse.

The Gospel.

Mat. 8. 1. WHen he was come down from the mountain, much people followed him. And behold, there came a leper and worshipped him, saying, Master, if thou wilt thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed. And Jesus said unto him, Tell no man, but go and shew thy self to the Priest, and offer the gift (that Moses commanded to be offered) for a witnesse unto them. And when Jesus was entred into Capernaum, there came unto him a centurion, and besought him, saying, Master, my servant lieth at home sick of the palsie, and is grievously pained. And Jesus said, When I come unto him, I will heal him. The centurion answered and said, Sir, I am not worthy that thou shouldest come under my roof: but speak the word onely, and my servant shall be healed. For I also my self am a man subject to the

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authoritie of another, and have souldiers under me: and I say unto this man, Go, and he goeth: & to another man Come, and he cometh: and to my servant, Do this, and he doth it. When Jesus heard these words, he marvelled, and said to them that followed him, Verily I say unto you, I have not found so great faith in Israel. I say unto you, that many shall come from the East and West, and shall rest with Abraham, Isaac, and Jacob, in the kingdome of heaven: But the children of the kingdome shall be cast out into utter darknesse, there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou beleevest, so be it unto thee. And his servant was healed the self same hour.

The fourth Sunday after the Epiphanie.

The Collect.

GOd which knowest us to be set in the mids of so many and great dangers, that for mans frailnesse we cannot alway stand uprightly: grant to us the health of bodie and soul, that all those things which we suffer for sin, by thy help we may well passe and overcome through Christ our Lord.

The Epistle.

LEt every soul submit himself unto the authority of the higher powers: for there is no power but of God. The powers that be, are ordained of God. Whosoever therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receive to themselves damnation. For Rulers are not fearfull unto them that do good, but to them that do evil. Wilt thou be without fear of the power? do well then, and so shalt thou be praised of the same: for he is the minister of God for thy wealth. But if thou do that which is evil, then fear: for he beareth not the sword for nought: for he is the minister of God to take vengeance on them that do evil. Wherefore ye must needs obey, not only for Rom. 13.1.

feare of vengeance, but also because of conscience: and even for this cause pay ye tribute: For they are Gods ministers serving for the same purpose. Give to everie man therefore his dutie: tribute, to whom tribute belongeth: custome to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertaineth.

The Gospel.

Matth. 8. 23.

AND when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was covered with waves, but he was asleep. And his Disciples came to him, and awoke him, saying, Master, save us, we perish. And he said unto them, Why are ye fearfull, O ye of little faith? Then he arose and rebuked the windes and the sea, and there followed a great calm. But the men marvelled, saying, What manner of man is this that both windes & sea obey him? And when he was come to the other side, into the countrey of the Gergesites, there met him two possessed of devils, which came out of the graves, and were out of measure fierce so that no man might go by that way. And behold, they cried out, saying, O Jesu, thou Son of God, what have we to do with thee? Art thou come hither to torment us before the time? And there was a great way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine. And he said unto them, Go your wayes. Then went they out, & departed into the herd of swine. And behold, the whole herd of swine was carried headlong into the sea, and perished in the waters. Then they that kept them fled, and went their waies into the City, and told everie thing, and what had happened unto the possessed of the devils. And behold, the whole City came out to meet Jesus: And when they saw him, they besought him that he would depart out of their coasts.

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The fifth Sunday after the Epiphanie.

The Collect.

LOrd, we beseech thee to keep thy church and houshold continually in thy true religion, that they which do lean onely upon hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord.

The Epistle.

PUt upon you as the Elect of God, tender mercy, kindnesse, humblenesse of minde, meekenesse, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrell against another: as Christ forgave you, even so do ye. Above all these things put on love, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one bodie; and see that ye be thankfull. Let the word of Christ dwell in you plenteously with all wisedome. Teach and exhort your own selves in Psalms, and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesu, giving thanks to God the father by him. Col. 3. 12.

The Gospel.

THe kingdome of heaven is like unto a man which sowed good seed in his field: but while men slept, his enemie came, and sowed tares among the wheat, and went his way. But when the blade was sprung up, and had brought forth fruit, then appeared the tares also. So the servants of the householder came, and sayd unto him, Sir, didest not thou sow good seed in thy field? from whence then hath it tares? He said unto them, The enviousman hath done this. The servants said unto him, Wilt thou then that we go and weed them up? But he said, Nay, lest while ye gather up the tares, ye pluck up also the wheat with them; let both grow together until the harvest, and in Matth. 13. 24.

the time of harvest, I will say to the reapers, Gather ye first the tares, and binde them together in sheaves to be burnt, but gather the wheat into my barn.

The sixth sunday (if there be so many) shall have the same Collect, epistle and gospel, that was upon the fifth sunday.

The Sunday called Septuagesima.

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we which are justly punished for our offences, may be mercifully delivered by thy goodnesse, for the glorie of thy name, through Jesus Christ our Saviour, who liveth and reigneth world without end. Amen.

The Epistle.

1 Cor. 9. 24. PErceive ye not, how that they which run in a course, run all, but one receiveth the reward? So run that ye may obtain. Everie man that proveth masteries, abstaineth from all things: and they do it to obtain a crown that shall perish: but we to obtain an everlasting crown. I therefore so run, not as at an uncertain thing: so fight I, not as one that beateth the ayr: but I tame my bodie, and bring it into subjection, lest by any means it come to passe, that when I have preached to other, I my self should be a cast away.

The Gospel.

Matth. 20. 1. THe Kingdome of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a day, he sent them into his Vineyard. And he went out about the third hour, and saw other standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you, and they went their way. Again he went out about the sixth and ninth hour, and did likewise.

wiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaid unto them, Why ſtand ye here all the day idle? They ſaid unto him, becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the Lord of the vineyard ſaid unto his ſteward, Call the labourers, and give them their hire, beginning at the laſt untill the firſt. And when they did come that came about the eleventh hour, they received every man a peny. But when the firſt came alſo, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny. And when they had received it, they murmured againſt the goodman of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equall with us, which have born the burden and heat of the day. But he anſwered unto one of them, and ſaid, Friend, I do thee no wrong: Didſt thou not agree with me for a peny? Take that thine is, and go thy way: I will give unto this laſt, even as unto thee. Is it not lawfull for me to do as me luſteth with mine own goods? Is thine eye evill becauſe I am good? So the laſt ſhall be firſt, and the firſt ſhall be laſt. For many be called, but few be choſen.

The ſunday called ſexageſima.

The Collect.

LOrd God, which ſeeſt that we put not our truſt in any thing that we do: mercifully grant, that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord.

The Epiſtle.

YEe ſuffer fools gladly, ſeeing your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour, if a man take, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning rebuke, as though we had been weak in this behalf. Howbeit, wherein ſoever any man dare 2. Cor. 11, 14.

be bold (I speak foolishly) I dare be bold also. They are Hebrews, even so am I. They are Israelites, even so am I. They are the seed of Abraham, even so am I. They are the Ministers of Christ (I speak as a fool) I am more. In labours more abundant, in stripes above measure, in prison more plenteously, in death oft. Of the Jews five times received I fourty stripes save one. Thrice was I beaten with rods. I was once stoned. I suffered thrice ship-wrack. Night and day have I been in the deep sea. In journeying often, in perils of waters, in perils of robbers, in jeopardies of mine own nation, in jeopardies among the heathen, in perils in the citie, in perils in the wildernesse, in perils in the sea, in perils among false brethren, in labour and travell, in watchings often, in hunger and thirst, in fastings often, in cold and nakednes: Beside the things which outwardly happen unto me, I am cumbred dayly, and do care for all congregations. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs boast, I will boast of the things that concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel.

Luke 8. 4. When much people were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went out to sow his seed, and as he sowed, some fel by the way side, and it was troden down, and the fowls of the air devoured it up. And some fel on stones, & alloon as it was sprung up, it withered away, because it lacked moistnes. And some fel among thorns, and the thorns sprang up with it, and choaked it. And some fell on good ground, and sprang up, and bare fruit an hundred fold. And as he said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What maner of similitude is this? And hee said, Unto you it is given to know the secrets

ſecrets of the kingdome of God, but to other by parables, that when they ſee, they ſhould not ſee, and when they hear they ſhould not underſtand. The parable is this. The ſeed is the word of God. Thoſe that are beſide the way, are they that hear: then cometh the devill, and taketh away the word out of their hearts, leſt they ſhould beleeve and be ſaved. They on the ſtones, are they which when they hear, receive the word with joy, and theſe have no roots, which for a while beleeve, and in time of temptation go away. And that which fell among thorns, are they, which when they have heard, go forth, and are choaked with cares and riches, and voluptuous living, and bring forth no fruit. That which fell on the good ground, are they which with a pure and good heart hear the word, and keep it, and bring forth fruit through patience.

¶ The Sunday called Quinquageſima.

The Collect.

O Lord which doſt teach us, that all our doings without charity, are nothing worth: ſend thy holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace and all vertues, without the which whoſoever liveth, is counted dead before thee: Grant this for thine only Sonne Jeſus Chriſts ſake.

The Epiſtle.

THough I ſpeak with tongues of men and of Angels, and have no love, I am even as ſounding braſſe, or as a tinkling cymball. And though I could propheſie, & underſtand all ſecrets, & all knowledge: yea, if I have all faith, ſo that I could move mountains out of their places, & yet have no love, I am nothing. And though I beſtow all my goods to feed the poor, & though I gave my body even that I burned, & yet have no love, it profiteth me nothing. Love ſuffereth long, and is courteous, love envieth not, love doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her own, is 1. Cor. 13. B

not provoked to anger, thinketh none evill, rejoyceth not in iniquity, but rejoiceth in the truth, suffereth al things, beleeveth all things, hopeth all things, endureth all things. Though that prophecying fail, either tongues cease, or knowledge vanish away, yet love falleth never away. For our knowledge is unperfect, and our prophesying is unperfect: but when that which is perfect is come, then that which is unperfect shall be done away. When I was a childe, I spake as a childe, I understood as a childe, I imagined as a childe: but assoon as I was a man, I put away childishnesse. Now we see in a glasse, even in a dark speaking: but then shall we see face to face. Now I know unperfectly: but then shall I know even as I am known. Now abideth Faith, Hope, and Love, even these three: but the chiefe of these is Love.

The Gospel.

Luke 18. 31 JEsus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, & all shall be fulfilled which are written by the Prophets of the Son of man. For he shal be delivered unto the Gentiles, & shall be mocked, & despitefully intreated, & spitted on. And when they have scourged him, they will put him to death, & the third day he shall rise again. And they understood none of these things. And this saying was hid from them, so that they perceived not the things which were spoken. And it came to passe, that as he was come nigh to Jericho, a certain blind man sate by ỹ high way side begging: & when he heard the people passe by, he asked what it meant. And they said unto him, that Jesus of Nazareth passed by. And he cryed, saying, Jesu, thou Son of David have mercy on me. And they which went before rebuked him, that he should hold his peace: but hee cryed so much the more, Thou Son of David, have mercy on mee. And Jesus stood still, and commanded him to be brought unto him. And when he was come neer, hee asked him, saying, What wilt thou that I do

unto

unto thee? And he said, Lord, that I might receive my sight. And Jesus said unto him, Receive thy sight, thy faith hath saved thee. And immediatly hee received his sight, and followed him, praising God. And all the people when they saw it, gave praise unto God.

¶ The first day of Lent.

The Collect.

ALmighty and everlasting God, which hatest nothing that thou hast made, and doest forgive the sins of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednes, may obtain of thee, the God of all mercie, perfect remission and forgivenesse, through Jesus Christ.

The Epistle.

TUrn you unto mee with all your hearts, with Joel 2.12. fasting, weeping, and mourning: rent your hearts, and not your clothes. Turn you unto the Lord your God: for he is gracious and merciful, long suffering, and of great compassion, and ready to pardon wickednes. Then (no doubt) he also shall turn and forgive: and after his chastening, he shall let your increase remain for meat and drink offerings unto the Lord your God. Blow out with the trumpet in Sion, proclaim a fasting, call the congregation, and gather the people together: warn the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegrome go forth of his chamber, and the bride out of her closet. Let the Priests serve the Lord between the Porch and the Altar, weeping and saying, Be favourable, O Lord, be favourable unto thy people, let not thine heritage be brought to such confusion, lest the heathen be Lords thereof. Wherefore should they say among the heathen, Where is now their God?

The

The Gospel.

Matt.6.16. WHen ye fast, be not sad as the hypocrites are: for they disfigure their faces, that it may appear unto men how that they fast. Verily I say unto you, They have their reward. But thou when thou fastest, anoint thine head, and wash thy face, that it appear not unto men how that thou fastest, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where theeves break thorow and steal, but lay up for you treasures in heaven, where neither rust nor moth doth corrupt, and where theeves do not break thorow, nor steal. For where your treasure is, there will your hearts be also.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast fourty daies and fourty nights: give us grace to use such abstinence, that our flesh being subdued to the spirit, wee may ever obey thy godly motions, in righteousnesse and true holinesse, to thy honour and glory, which livest and reignest, &c.

The Epistle.

2.Cor.6.1. WEe as helpers exhort you, that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold, now is that accepted time: Behold, now is that day of salvation. Let us give none occasion of evill, that in our office be found no fault: but in all things let us behave our selves as the Ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in imprisonments, in strifes, in labours, in watchings, in fastings, in pureness, in knowledge, in long suffering, in kindness, in the holy Ghost, in love unfained, in the word of truth, in

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the power of God, by the armour of righteouſneſſe on the right hand and on the left, by honour and diſhonour, by evill report and good report, as deceivers, and yet true: as unknown, and yet known: as dying and behold, wee live: as chaſtened, and not killed: as ſorrowing, and yet alwayes merry: as poor, and yet making many rich: as having nothing, and yet poſſeſſing all things.

The Goſpel.

THen Jeſus was led away of the Spirit into the wilderneſſe to bee tempted of the devill. And when hee had faſted fourty dayes and fourty nights, hee was at the laſt an hungred. And when the tempter came to him, hee ſaid, If thou be the Sonne of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread onely, but by every word that proceedeth out of the mouth of God. Then the devill taketh him up into the holy City, and ſetteth him on a pinacle of the Temple, and ſaith unto him, If thou be the Sonne of God, caſt thy ſelf down headlong: for it is written, Hee ſhall give his Angels charge over thee, and with their hands they ſhall hold thee up, leſt at any time thou daſh thy foot againſt a ſtone. And Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and ſhewed him all the kingdomes of the world, and the glory of them, and ſaith unto him, All theſe will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Avoid Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil left him, and behold, the Angels came and miniſtred unto him. Matth. 4. 1.

¶ The ſecond Sunday in Lent.

The Collect.

ALmighty God which doeſt ſee that we have no power of our ſelves to help our ſelves: keep thou us both

both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities, which may happen to the body, & from all evil thoughts, which may aſſault and hurt the ſoul, through Jeſus Chriſt, &c.

The Epiſtle.

1. Theſ. 4. 1.

WE beſeech you brethren, and exhort you by the Lord Jeſus, that ye increaſe more and more, even as ye have receiued of us, how ye ought to walk, and to pleaſe God. For ye know what commandments we gaue you by our Lord Jeſus Chriſt. For this is the will of God, even your holineſſe: that ye ſhould abſtain from fornication, and that euery one of you ſhould know how to keep his veſſell in holineſſe and honour, and not in the luſt of concupiſcence, as do the heathen which know not God: that no man oppreſſe and defraud his brother in bargaining, becauſe that the Lord is the auenger of all ſuch things, as we told you before, and teſtified. For God hath not called us unto uncleanneſſe, but unto holineſſe. He therefore that deſpiſeth, deſpiſeth not man, but God, which hath ſent his holy Spirit among you.

The Goſpel.

Matth. 15. 21.

JEſus went thence, and departed into the coaſts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the ſame coaſts) cryed unto him, ſaying, Haue mercie on me, O Lord, thou Sonne of Dauid: my daughter is pitiouſly vexed with a deuill. But he anſwered her nothing at all. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent but to the loſt ſheep of the houſe of Iſrael. Then came ſhe, and worſhipped him, ſaying, Lord help me. He anſwered and ſaid, It is not meet to take the childrens bread, and caſt it to dogs. She anſwered and ſaid, Truth Lord, for the dogs eat of the crumbs which

fall

fall from their maſters table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole even the ſame time.

The third Sunday in Lent.
The Collect.

WE beſeech thee almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy majeſtie to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

BE ye the followers of God, as dear children, and walk in love, even as Chriſt loved us, and gave himſelf for us an offering and a ſacrifice of a ſweet ſavour to God. As for fornication and all uncleanneſſe, or covetouſneſſe, let it not be once named among you, as it becommeth Saints, or filthineſſe, or foolish talking, or jeſting, which are not comely, but rather giving of thanks. For this ye know, that no whoremonger, either unclean perſon, or covetous perſon, (which is a worſhipper of Images) hath any inheritance in the kingdome of Chriſt, and of God. Let no man deceive you with vain words: for becauſe of ſuch things cometh the wrath of God upon the children of diſobedience. Be ye not therefore companions of them. Ye were ſometimes darkneſſe, but now are ye light in the Lord: walk as children of light: for the fruit of the ſpirit conſiſteth in all goodneſſe, and righteouſneſſe, and truth. Accept that which is pleaſing unto the Lord, and have no fellowſhip with the unfruitfull works of darkneſſe, but rather rebuke them. For it is a ſhame even to name thoſe things which are done of them in ſecret: but all things when they are brought forth by the light, are manifeſt; for whatſoever is manifeſt, the ſame is light. Ephes. 5. 1.

Where

wherefore he saith, Awake thou that sleepest, and stand up from death, and Christ shall give thee light.

The Gospel.

Luke 11. 14. IEsus was casting out a devil that was dumb And when he had cast out the devil, the dumb spake, and the people wondred. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others tempted him, and required of him a signe from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against it self is desolate, and one house doeth fall upon another. If Satan also be divided against himself, how shal his kingdom endure? Because ye say, I cast out devils through Beelzebub. If I by the help of Beelzebub cast out devils, by whose help do your children cast them out? Therefore shall they be your judges. But if I by the finger of God cast out devils, no doubt, the kingdome of God is come upon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: but when a stronger then he cometh upon him, and overcometh him, he taketh from him all his harnesse, wherein he trusted, and divideth his goods. He that is not with me, is against me: and he that gathereth not with me, scattereth abroad. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and when he findeth none, he saith, I will return again into my house, whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits worse then himself, and they enter in and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certain woman of the company lift up her voyce, and said unto him, Happy is the womb that bare thee, and the paps which gave thee suck. But he said, Yea happy are they that hear the word of God and keep it.

The

The fourth Sunday in Lent.

The Collect.

GRant we beseech thee, almightie GOD, that we which for our evil deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ. Amen.

The Epistle.

TEll me (ye that desire to be under the Law) do ye not hear of the law? for it is written, that Abraham had two sonnes: the one by a bond-maid, the other by a free woman. Yea, and he which was born of the bond-woman was born after the flesh: but he which was born of the free woman, was born by promise. Which things are spoken by an allegorie: for these are two testaments, the one from the mount Sina, which gendreth unto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth upon the citie which is now called Jerusalem, and is in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all. For it is written, Rejoyce thou barren, that bearest no children, break forth and cry thou that travellest not: for the desolate hath many moe children then she that hath an husband. Brethren, we are after Isahac the children of promise. But as then he that was born after the flesh, persecuted him that was born after the spirit: even so it is now. Nevertheless, what saith the scripture? Put away the bond-woman and her sonne: for the sonne of the bond-woman shall not be heir with the son of the free-woman. So then brethren, we are not children of the bond-woman, but of the free woman. Gal.4. 21.

The Gospel.

IEsus departed over the sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sate with his disciples. John.6. 1.

ciples. And Easter (a feast of the Jews) was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he said unto Philip, Whence shall we buy bread, that these may eat? This he said to prove him, for he himself knew what he would do. Philip answered him, Two hundred peny-worth of bread are not sufficient for them, that every man may take a little. One of his disciples (Andrew Simon Peters brother) saith unto him, There is a lad which hath five barley loaves, and two fishes: but what are they among so many? And Jesus said, Make the people sit down. There was much grasse in the place. So the men sate down in number about five thousand. And Jesus took the bread, and when he had given thanks, he gave to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they had eaten enough, he said unto his disciples, Gather up the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is of a truth the same Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WEe beseech thee almighty God, mercifully to look upon thy people, that by thy great goodnes they may be governed and preserved evermore both in body and soul, through Jesus Christ our Lord.

The Epistle.

Hebr. 9.11. CHrist being an high Priest of good things to come, came by a greater and a more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves: but by his own blood he entred in once

once into the Holy place, and found eternall redemption. For if the blood of oxen and of goats, and the ashes of a yong cow, when it is sprinkled, purifieth the unclean, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternall spirit offered himself without spot to God, purge your consciences from dead works, for to serve the living God? And for this cause is he the Mediator of the new Testament, that through the death which chanced for the redemption of those transgressions that were under the first Testament, they which are called, might receive the promise of eternall inheritance.

The Gospel.

WHich of you can rebuke me of sin? If I say the truth, why do ye not beleeve me? He that is of God, heareth Gods words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritane, and hast the devil? Jesus answered, I have not the devil: but I honour my Father, and ye have dishonoured me. I seek not mine owne praise, there is one that seeketh and judgeth. Verily verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast the devill. Abraham is dead, and the prophets: and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater then our father Abraham which is dead? And the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, mine honour is nothing: It is my Father that honoureth me, which ye say is your God, and yet ye have not known him: but I know him. And if I say, I know him not, I shalbe a lyar like unto you. But I know him & keep his saying. Your father Abraham was glad to see my day: and he saw it, and rejoyced. Then said the Jews unto him, Thou art not yet fiftie yeers old, & hast thou John 8.49.

seen Abraham? Jesus said unto them, Verily, verily I say unto you, Yer Abraham was born, I am. Then took they up stones to cast at him. But Jesus hid himself, and went out of the temple.

¶ The Sunday next before Easter.

The Collect.

ALmightie and everlasting God, which of thy tender love towards man, hast sent our Saviour Jesus Christ, to take upon him our flesh, & to suffer death upon the crosse, that all mankinde should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, & be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Philip. 2.5.

LEt the same mind be in you, that was also in Christ Jesus, which when he was in the shape of God, thought it no robberie to be equall with God: nevertheless, he made himself of no reputation, taking on him the shape of a servant, & became like unto men, and was found in his apparel as a man. He humbled himself, and became obedient unto the death, even the death of the crosse. Wherefore God hath also exalted him on high, and given him a name, which is above all names, that at the name of Jesus every knee should bow, both of things in heaven, and things in earth, and things under the earth, and that all tongues should confesse that Jesus Christ is the Lord, unto the praise of God the Father.

The Gospel.

Matth. 26.1.

AND it came to passe, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two dayes shall be Easter, and the son of man shall be delivered over to be crucified. Then assembled together the chiefe Priests and the Scribes, & the elders of the people, unto the palace of the high priest, (which was called Caiaphas) & held a councel, that

that they might take Jesus by subtiltie, & kill him. But they said, Not on the holiday, lest there be an uproar among the people. When Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman, having an Alabaster box of precious ointment, and poured it on his head as he sate at the board. But when his disciples saw it, they had indignation, saying, Whereto serveth this waste? This ointment might have been wel sold, and given to the poor. When Jesus understood that, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor alwayes with you, but me ye shall not have alwayes. And in that she hath cast this ointment on my bodie, she did it to burie me. Verily I say unto you, Wheresoever this gospel shall be preached in all the world, there shall also this be told that she hath done for a memoriall of her. Then one of the twelve (which was called Judas Iscariot) went unto the chief Priests, & said unto them, what will ye give me, and I will deliver him unto you? And they appointed unto him thirtie pieces of silver. And from that time forth he sought opportunitie to betray him. The first day of sweet bread, the disciples came to Jesus, saying to him, Where wilt thou that we prepare for thee to eat the passeover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep my Easter by thee with my disciples. And the disciples did as Jesus had appointed them, and they made readie the passeover. When the even was come, he sate down with the twelve: & as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowfull, and began ebery one of them to say unto him, Lord, Is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man truely goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been

good for that man if he had not been born. Then Judas which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And when they were eating, Jesus took bread, & when he had given thanks, he brake it, and gave it to the disciples, & said, Take, eat, this is my bodie. And he took the cup, and thanked, and gave it to them, saying, Drink ye all of this: for this is my blood (which is of the new Testament) that is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine-tree, until that day when I shal drink it new with you in my Fathers kingdom. And when they had said grace, they went out unto mount Olivet. Then said Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad: but after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men be offended because of thee, yet will I not be offended. Jesus said unto him, Verily I say unto thee, that in this same night before the cock crow, thou shalt deny me thrice. Peter said unto him, Yea, though I should die with thee, yet will I not denie thee. Likewise also said all the disciples. Then came Jesus with them unto a Farm place (which is called Gethsemane) and said unto the disciples, Sit ye here while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to wax sorrowfull and heavie. Then said Jesus unto them, My soul is heavie even unto the death: tarry ye here and watch with me. And he went a little further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: nevertheless, not as I will, but as thou wilt. And he came unto the disciples and found them asleep, and said unto Peter, What could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: The spirit is willing, but

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the flesh is weak. He went away once again, and prayed, saying, O my Father, if this cup may not passe away from me, except I drink of it, thy will be fulfilled. And he came & found them asleep again, for their eyes were heavie. And he left them, and went again, and prayed the third time, saying the same words. Then cometh he to his disciples, and said unto them, Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners: Rise, let us bee going, behold, he is at hand that doth betray me. While he yet spake, loe, Judas, one of the number of the twelve, came, and with him a great multitude with swords & staves, sent from the chief Priests and elders of the people. But he that betrayed him gave them a token, saying, Whomsoever I kisse, the same is he, hold him fast. And forthwith he came to Jesus and said, Hail master, and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and strook a servant of the high Priest, and smote off his ear. Then said Jesus unto him, Put up thy sword into the sheath: for all they that take the sword, shal perish with the sword. Thinkest thou that I cannot now pray to my Father, and hee shall give mee even now more then twelve legions of angels? But how then shall the Scriptures bee fulfilled? For thus it must be. In that same hour said Jesus to the multitude, Ye be come out as it were to a thief, with swords and staves for to take me. I sate daily with you teaching in the temple, and ye took me not. But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they took Jesus, and led him to Caiaphas the high Priest, where the Scribes & the Elders were assembled. But Peter followed him afar off unto the high Priests

palace, and went in, and sate with the servants to see the end. The chief Priests and elders, and all the councell sought false witnesse against Jesus for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it again in three dayes. And the chief Priest arose, and said unto him, Answerest thou nothing? Why doe these bear witnesse against thee? But Jesus held his peace. And the chief Priest answered, and said unto him, I charge thee by the living God that thou tell us whether thou be Christ the Son of God. Jesus said unto him, Thou hast said. Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, & coming in the clouds of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemie, what need we of any more witnesses? Behold, now yee have heard his blasphemy, what think ye? They answered and said, He is worthie to die. Then did they spit in his face, and bufletted him with fists. And other smote him on the face with the palm of their hands, saying, Tell us, thou Christ, who is he that smote thee? Peter sate without in the Court, & a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But hee denied before them all, saying, I wote not what thou sayest. When he was gone out into the porch, another wench saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again hee denied with an oath, saying, I doe not know the man. After a while came unto him they that stood by, and said unto Peter, Surely thou art even one of them, for thy speech bewrayeth thee. Then began hee to curse and to swear, that he knew not the man. And immediately the cock crew. And Peter remembred the word of Jesus, which said unto him, before the cock crow thou shalt deny me thrice:

thrice: and he went out, and wept bitterly. When the morning was come, all the chief Priests and Elders of the people held a councell against Jesus to put him to death, and brought him bound, and delivered him unto Pontius Pilat the Deputy. Then Judas which had betrayed him (seeing that hee was condemned) repented himself, and brought again the thirtie plates of silver to the chief Priests and Elders, saying, I have sinned, betraying the innocent bloud. And they said, What is that to us? see thou to that. And he cast down the silver plates in the temple, and departed, and went and hanged himself. And the chief Priests took the silver plates, and said, It is not lawfull for to put them into the treasury, because it is the price of bloud. And they took counsell, and bought with them a potters field to bury strangers in. Wherefore the field is caled Achel-dama, that is, the field of bloud, untill this day. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, And they took thirty silver plates, the price of him that was valued, whom they bought of the children of Israel, and gave them for the potters field, as the Lord apointed me. Jesus stood before the Deputy, and the Deputy asked him, saying, Art thou the King of the Jews? Jesus said unto him, Thou sayest. And when he was accused of the chief Priests and Elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many witnesses they lay against thee? And he answered him to never a word, insomuch that the Deputy marvelled greatly. At that Feast the deputy was wont to deliver unto the people a prisoner whom they would desire. He had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate said, Whether will ye that I give loose unto you, Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down to give judgment, his wife sent unto him, saying, Have

thou nothing to do with that just man, for I have suffered this day many things in my sleep because of him. But the chief priests and elders perswaded the people that they should ask Barabbas, and destroy Jesus. The Deputy answered, and said unto them, Whether of the twain will ye that I let loose unto you? They said, Barabbas. Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said unto him, Let him be crucified. The Deputy said, What evil hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that more busines was made, he took water and washed his hands before the people, saying, I am innocent of the bloud of this just person, see ye. Then answered all the people and said, His bloud be on us, and on our children. Then let he Barabbas loose unto them, and scourged Jesus, and delibered him to be crucified. Then the souldiers of the deputy took Jesus into the common hall, and gathered unto him all the company, and they stripped him, and put on him a purple robe, and platted a crown of thorns, and put it upon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Hail King of the Jews. And when they had spit upon him, they took the reed, and smote him on the head, and after that they had mocked him, they took the robe off him again, & put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to bear his crosse. And they came unto the place which is called Golgotha (that is to say, a place of dead mens skuls) and gave him vineger mingled with gall to drink. And when he tasted thereof, he would not drink. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon

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my vesture did they cast lots. And they sate and watched him there, and set up over his head the cause of his death written, This is Jesus, the King of the Jews. Then were there two theeves crucified with him, one on the right hand, & the other on the left. They that passed by, reviled him, wagging their heads, & saying, Thou that destroyedst the temple of God, and didst build it in three dayes, save thy selfe. If thou be the Son of GOD come down fro the crosse. Likewise also the high priests mocking him, with the scribes and elders said, He saved other, himself he cannot save. If he be the king of Israel, let him now come downe from the crosse, and we wil beleeve him. He trusted in God, let him deliver him now, if he wil have him: for he said, I am the Son of God. The theeves also which were crucified with him, cast the same in his teeth. From the sixt hour was there darknes over all the land untill the ninth hour. And about the ninth houre, Jesus cryed with a loud voice, saying, Eli, Eli, lama-sabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran and took a spunge, and when he had filled it full of vineger, he put it on a reed, & gave him to drink. Other said, Let be, let us see whether Elias will come and deliver him. Jesus, when he had cryed again with a loud voyce, yeelded up the Ghost. And behold, the vail of the temple did rend in two parts from the top to the bottome, & the earth did quake, & the stones rent, and graves did open, and many bodies of saints which slept, arose, and went out of the graves, after his resurrection, and came into the holy city, & appeared unto many. When the centurion, & they that were with him watching Jesus, saw the earthquake, & those things which happened, they feared greatly, saying, Truly this was the Son of God. And many women were there (beholding him afar off) which followed Jesus from Galilee ministring

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unto him: among whichwas Mary Magdelene, and Mary the mother of James and Joses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.

Esay 63. 1. WHat is he this that cometh from Edom, with red coloured clothes of Bosra (which is so costly cloth) and cometh in so mightily with all his strength? I am he that teacheth righteousnes, and am of power to help. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the winepresse? I have troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feet upon them in mine indignation, and their blood shall bespring my clothes, and so will I stain all my rayment. For the day of vengeance is assigned in my heart, and the year when my people shall be delivered is come. I looked about me, and there was no man to shew me any help. I marvelled that no man held me up. Then I held me by mine own arm, and my ferventnesse sustained me. And thus will I tread down the people in my wrath, & bathe them in my displeasure, and upon the earth will I lay their strength. I wil declare the goodnes of the Lord, yea and the praise of the Lord, for all that he hath given us, for the great good that he hath done for Israel, which he hath given them of his own favour, and according to the multitude of his loving kindnesse. For he said, These no doubt are my people, and no shrinking children: and so he was their Saviour. In their troubles he was also troubled with them, and the Angel that went forth from his presence delivered them: Of every love and kindnesse that he had unto them, he redeemed them. He hath born them, & carried them up ever since the world began. But after they provoked him to wrath, & vexed his holy mind,

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he was their enemy, & fought against them himself. Yet remembred Israel the old time of Moses and his people, saying, Where is he that brought them from the water of the sea, with them that fed his sheep? where is he that hath given his holy Spirit among them? He led them by the right hand of Moses with his glorious arm, dividing the water before them, whereby he gat himself an everlasting name. He led them in the deep, as an horse is led in the plain, that they should not stumble, as a tame beast goeth in the field, and the breath given of God, giveth him rest. Thus, O God, hast thou led thy people, to make thy selfe a glorious name withall. Look down then from heaven, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy jealousie, thy strength, the multitude of thy mercies, and thy loving kindnesse will not be entreated of us? yet art thou our Father: for Abraham knoweth us not, neither is Israel acquainted with us. But thou Lord art our Father and redeemer, & thy name is everlasting. O Lord, wherefore hast thou led us out of the way? wherefore hast thou hardened our hearts, that we fear thee not? Be at one with us again for thy servants sake, and for the generation of thine heritage. Thy people have had but a little of thy sanctuary in possession, for our enemies have troden down thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they have not called upon thy Name.

The Gospel.

AFter two dayes was Easter, and the dayes of sweet bread. And the high priests & the scribes sought how they might take him by craft, & put him to death. But they said, Not in the feast day, lest any businesse arise among the people. And when he was in Bethany in the house of Simon the leper, even as he sate at meat, there came a woman having an alabaster box of oyntment called Nard, that was pure and Mar. 14.

costly,

costly, and she brake the box, & poured it upon his head. And there were some that were not content within themselves, and said, What needed this waste of ointment? for it might have been sold for more then three hundred pence, & have been given to the poor: and they grudged against her. And Jesus said, Let her alone, why trouble ye her? She hath done a good work on me: for ye have the poor with you alwayes, and whensoever ye will, ye may do them good: but me have ye not alwayes. She hath done that she could, she came aforehand to anoint my body to the burying. Verily, I say unto you, Wheresoever this Gospel shall be preached throwout the whole world, this also that shee hath done, shall be rehearsed in remembrance of her. And Judas Iscariot one of the twelve, went away unto the high priests to betray him unto them. When they heard that, they were glad, and promised that they would give him money. And he sought how he might conveniently betray him. And the first day of sweet bread (when they offered the Passeover) his disciples said unto him, Where wilt thou that we goe and prepare, that thou mayest eat the Passeover? And he sent forth two of his disciples, and said unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water, follow him. And whithersoever he goeth in, say ye unto the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the Passeover with my disciples? And he will shew you a great parlor paved and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them, and they made ready the passeover. And when it was now eventide, he came with the twelve: and as they sate at board, and did eat, Jesus said, Verily, I say unto you, one of you (that eateth with me) shall betray me. And they began to be sorry, and to say to him one by one, Is it I? And another said, Is it I? He answered

red and said unto them, It is one of the twelve, even he that dippeth with me in the platter. The Sonne of man truly goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and when he had given thanks, he brake it and gave to them, and said, Take, eat, this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the Vine, untill that day that I drink it new in the Kingdome of God. And when they had said grace, they went out to the mount Olivet. And Jesus saith unto them, All ye shall be offended because of me this night: For it is written, I will smite the shepherd, & the sheep shall be scattered: but after that I am risen again, I will go into Galilee before you. Peter said unto him, And though all men be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice thou shalt deny me three times. But he spake more vehemently, No, if I should die with thee, I will not deny thee. Likewise also said they all. And they came into a place which was named Gethsemane, & he said to his Disciples, Sit ye here, while I go aside and pray. And he taketh with him Peter, and James, and John, and began to wax abashed, & to be in an agony, & said unto them, My soul is heavie even unto the death: tarry ye here and watch. And he went forth a little, and fell down flat on the ground, and prayed, that if it were possible, the hour might passe from him. And he said, Abba, Father, all things are possible unto thee, take away this cup from me: Nevertheless, not as I will, but as thou wilt, be done. And he came and found them sleeping, and saith to Peter, Simon

sleepest

sleepest thou? Couldest not thou watch one hour? Watch ye and pray, lest ye fall into temptation: the spirit truly is ready, but the flesh is weak. And again he went aside and prayed, and spake the same words: And he returned, and found them asleep again, for their eyes were heavie, neither wist they what to answer him. And he came the third time, and said to them, Sleep henceforth, and take your ease it is enough. The hour is come, behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go: lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas (which was one of the twelve) and with him a great number of people, with swords and staves, from the high Priests, and Scribes, and Elders. And he that betrayed him, had given them a generall token, saying, Whomsoever I do kisse, the same is he, take and lead him away warily. And as soon as he was come, he goeth straightway to him, and saith unto him, Master, Master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew out a sword, and smote a servant of the high Priests, and cut off his ear. And Jesus answered, & said unto them, Ye be come out as unto a thief, with swords and staves for to take me: I was daily with you in the temple teaching, and ye took me not: But these things come to passe, that the Scriptures should be fulfilled. And they all forsook him, and ran away. And there followed him a certain young man clothed in linen upon the bare, and the young men caught him, and he left his linen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off (even till he was come into the Palace of the high Priest) and he sate with the servants, & warmed himself at the fire. And the high Priests and all the Councell sought for witnesse against Jesus to put him

to

to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certain, and brought false witnesse against him, saying, We heard him say, I wil destroy this Temple that is made with hands, and within three daies I will build another made without hands. But yet their witnesses agreed not together. And the high Priest stood up among them, and asked Jesus, saying, Answerest thou nothing? How is it that these bear witnes against thee? But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou Christ the Sonne of the blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high Priest rent his clothes, and said, What need we any further witnesses? Ye have heard blasphemy, what think ye? And they all condemned him to be worthy of death. And some began to spit at him, and to cover his face, and to beat him with fists, and to say unto him, Aread. And the servants buffetted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she saw Peter warming himselfe, she looked on him, and said, Wast not thou also with Jesus of Nazareth? And he denied, saying, I know him not, neither wote I what thou sayest. And he went out into the porch, and the Cock crew. And a damosell (when she saw him) began again to say unto them that stood by, This is one of them. And he denied it again. And anon after, they that stood by, said again unto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And again the cock crew. And Peter remembred the word that Jesus had said unto him, Before the cock crow twice, thou shalt deny me three times: and he began to weep.

The Epistle.

Isay 50 5.

THe Lord God hath opened mine ear, therefore can I not say nay, neither withdraw my self: but I offer my back unto the smiters, and my cheeks to the nippers. I turn not my face from shame and spitting, and the Lord God shall help me, therefore shall I not be confounded. I have hardned my face like a flint stone: for I am sure that I shall not come to confusion. He is at hand that justifieth me: who will then go to law with me? let us stand one against another. If there be any that wil reason with me, let him come here forth to me. Behold, the Lord God standeth by me: what is he then that can condemn me? Lo, they shall be like as an old cloth, the moth shall eat them up. Therefore whoso feareth the Lord among you, let him hear the voice of his servant, whoso walketh in darknesse and no light shineth upon him, let him put his trust in the Name of the Lord, and hold him up by his God. But take heed, ye all kindle a fire of the wrath of God, and stirre up the coals. Walk on in the glistering of your own fire, and in the coals that ye have kindled. This cometh unto you from my hand, namely, that ye shall sleep in sorrow.

The Gospel.

Mark. 15. 1.

ANd anon in the dawning, the high Priests held a councell with the Elders, and the Scribes, and the whole Congregation, & bound Jesus, and led him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answered, and said unto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him again, saying, Answerest thou nothing? Behold how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marvelled. At that feast Pilate did deliver unto them a prisoner, whomsoever

soever they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murder. And the people called unto him, and began to desire him that he would do according as he had ever done unto them. Pilate answered them, saying, Will ye that I let loose unto you the King of the Jews? for he knew that the high Priests had delivered him of envie. But the high Priests moved the people, that he should rather deliver Barabbas unto them. Pilate answered again, and said unto them, What will ye then that I do unto him whom ye call the King of the Jews? And they cryed again, Crucifie him. Pilate said unto them, What evill hath he done? And they cryed the more fervently, Crucifie him. And so Pilate willing to content the pesple, let loose Barabbas unto them, and delivered up Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common Hall, and called together the whole multitude. And they clothed him with purple, and they platted a crown of thorns, and crowned him withall, and began to salute him, Hail King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowed their knees, and worshipped him. And when they had mocked him, they took the purple off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to bear his crosse. And they brought him to a place named Golgotha (which if a man interpret, is, The place of dead mens skuls) And they gave him to drink wine mingled with myrrhe: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was about the third hour, and they crucified him, and the title of his cause was written, The King of the Jews. And they crucified with

him two theeves, the one on his right hand, and the other on his left: and the Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying: Ah, wretch, thou that destroyest the Temple, and buildest it again in three dayes, save thy self, and come down from the Crosse. Likewise also mocked him the high Priests among themselves, with the Scribes, and said, He saved other men, himself he cannot save. Let Christ the King of Israel descend now from the crosse, that we may see, and beleeve: And they that were crucified with him, checked him also. And when the sixth houre was come, darkneſſe arose over all the earth, until the ninth houre. And at the ninth houre, Jesus cryed with a loud voyce, saying, Eloi, Eloi, lama sabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? and some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran, and filled a spunge full of vineger, and put it on a reed, and gave him to drink, saying, Let him alone, let us see whether Elias will come and take him down. But Jesus cryed with a loud voyce, and gave up the Ghost. And the vail of the Temple rent in two pieces from the top to the bottome. And when the Centurion, which stood before him, saw that he so cryed and gave up the Ghost, he said, Truly, this man was the Son of God. There were also women a good way off, beholding him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred unto him) and many other women which came up with him to Jerusalem. And now when the Even was come, (because it was the day of preparing that goeth before the Sabbath) Joseph of the citie of Arimathea, a noble Counsellour, which also looked for the kingdom of God, came and went in boldly unto

unto Pilate, and begged of him the bodie of Jesus. And Pilate marvelled that he was already dead, and called unto him the Centurion, and asked of him whether he had been any while dead. And when he knew the truth of the Centurion, he gave the body to Joseph. And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a Sepulchre that was hewen out of a rock, and rolled a stone before the door of the Sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laid.

Wednesday before Easter.

The Epistle.

WHereas is a Testament, there must also of ne- Heb. 9. 16.
cessitie be the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead. For it is yet of no value as long as he that maketh the Testament is alive. For which cause also neither the first Testament was ordained without bloud. For when Moses had declared all the Commandments to all the people according to the Law, he took the bloud of calves, and of goats, with water and purple wooll, and hyssope, and sprinkled both the book and all the people, saying, This is the bloud of the Testament, which God hath appointed unto you. Moreover he sprinkled the Tabernacle with bloud also, and all the ministring vessels. And almost all things are by the Law purged with bloud, and without shedding of bloud is no remission. It is need then that the similitudes of heavenly things be purified with such things, but that the heavenly things themselves be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heaven, for to appear now in the sight of God for

us: not to offer himself often, as the high Priest entreth into the holy place every yeer with strange bloud (for then he must have often suffered since the world began:) but now in the end of the world hath he appeared once to put sin to flight, by the offering up of himself. And as it is appointed unto all men that they shall once die, and then cometh the judgement: even so Christ was once offered, to take away the sins of many, and unto them that look for him, shall he appear again without sin unto salvation.

The Gospel.

Luke 22.1. THE feast of sweet bread drew nigh, which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelve, and he went his way, and communed with the high Priests and Officers, how he might betray him unto them. And they were glad, and promised to give him money. And he consented, and sought opportunitie to betray him unto them, when the people were away. Then came the day of sweet bread, when of necessitie the Passeover must be offered. And he sent Peter and John, saying, Go, and prepare us the Passeover, that we may eat it. They said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye enter into the citie, there shall a man meet you, bearing a pitcher of water, him follow into the same house that he entreth in, and ye shall say unto the good man of the house, The Master saith unto thee, Where is the ghest chamber, where I may eat the Passeover with my Disciples? And he shall shew you a great parlour paved, there make ready. And they went and found as he had said unto them, and they made ready the Passeover. And when the houre was come, he sate down, and the twelve apostles with him.

And

And he said unto them, I have inwardly desired to eat this Passeover with you before that I suffer. For I say unto you, Henceforth will I not eat of it any more, untill it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among you: for I say unto you, I will not drink of the fruit of the vine, untill the kingdom of God come. And he took bread, and when he had given thanks, he brake it, and gave it unto them, saying, This is my body, which is given for you: this do in the remembrance of me. Likewise also when he had supped, he took the cup, saying, This cup is the new testament in my bloud, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the table. And truly the sonne of man goeth as it is appointed: but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do it. And there was a strife among them, which of them should seem to be the greatest. And he said unto them, The kings of nations reign over them, and they that have authoritie over them are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the younger: and he that is chief, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that ministreth. Ye are they which have abidden with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed to me, that ye may eat and drink at my table in my kingdom, & sit on seats, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee into prison, and to death. And he said, I tell thee Peter, the Cock

shall not crow this day, till thou have denied thrice that thou knowest me. And he said unto them, When I sent you without wallet, and scrip, and shoes, lacked you any thing? and they said, No. Then said he unto them, But now he that hath a wallet, let him take it up, and likewise his scrip, and he that hath no sword, let him sell his coat and buy one. For I say unto you, that yet the same which is written, must be performed in me; Even among the wicked was he reputed: for those things which are written of me, have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, (as he was wont) to mount Olivet. And the disciples followed him: and when he came to the place, he said unto them, Pray, lest ye fall into temptation. And he gat himself from them about a stones cast, and kneeled down and prayed, saying, Father, if thou wilt, remove this cup from me, nevertheless, not my will, but thine be fulfilled. And there appeared an angel unto him from heaven, comforting him. And he was in an agony, and prayed the longer, and his sweat was like drops of blood trickling down to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heavineſſe, and he said unto them, Why sleep ye? Arise, and pray, lest ye fall into temptation. While he yet spake, behold, there came a company, and he that was called Judas one of the twelve, went before them, and preased nigh unto Jesus, to kisse him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kisse? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote a servant of the high priests, and strook off his right ear. Jesus answered, and said, Suffer ye thus far forth. And when he touched his ear, he healed him. Then Jesus said unto the high priests and rulers of the temple, and the elders

which

which were come to him, Ye be come out as unto a thief with swords and staves. When I was daily with you in the temple, ye stretched forth no hands against me, but this is even your very hour, and the power of darkness. Then took they him, and led him, and brought him to the high priests house. But Peter followed afar off. And when they had kindled a fire in the midst of the palace, and were set down together, Peter also sate down among them. But when one of the wenches beheld him as he sate by the fire, and looked upon him, she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also one of them. And Peter said, Man, I am not. And about the space of an hour after, another affirmed, saying, Verily this fellow was with him also, for he is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned back, and looked upon Peter, and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt denie me thrice: and Peter went out, and wept bitterly. And the men that took Jesus, mocked him, and smote him: and when they had blindefolded him, they strook him on the face, and asked him, saying; Aread, who is he that smote thee? And many other things despitefully said they against him. And assoon as it was day, the elders of the people, and the high priests and scribes came together, and led him into their counsell, saying, Art thou very Christ? Tell us. And he said unto them, If I tell you, ye will not beleeve me: and if I ask you, you will not answer, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? He said, Ye say that I am. And they said, What need we of any further witnesse? For we our selves have heard of his own mouth.

The Epistle.

1 Cor. 11, 17. THis I warn you of, and commend not, that ye come not together after a better manner, but after a worse. For first of all, when ye come together in the congregation, I hear that there is dissention among you, and I partly beleeve it. For there must be sects among you, that they which are perfect among you may be known. When ye come together therefore into one place, the Lords supper cannot be eaten, for every man beginneth afore to eat his own supper, and one is hungry, and another is drunken. Have ye not houses to eat and drink in? Despise ye the congregation of God, and shame them that have not? What shall I say unto you? Shall I praise you? In this I praise you not. That which I delivered unto you, I received of the Lord. For the Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take ye and eat, this is my body, which is broken for you: This do ye in the remembrance of me. After the same manner also he took the cup when Supper was done, saying, This cup is the new Testament in my bloud: This do, as oft as ye drink it in remembrance of me. For as often as ye shall eat this bread, and drink of this cup, ye shall shew the Lords death till he come. Wherefore whosoever shall eat of this bread, and drink of this cup of the Lord unworthily, shall be guilty of the body and bloud of the Lord. But let a man examine himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lords body: For this cause many are weak and sick among you, and many sleep. For if we had judged our selves, we should not have been judged. But when we are judged of the Lord, we are chastened,

that

that we should not be damned with the world. Wherefore my brethren, when ye come together to eat, tarry one for another. If any man hunger, let him eat at home, that ye come not together unto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a king. And Pilate opposed him, saying, Art thou the king of the Jews? He answered him and said, Thou sayest it. Then said Pilate to the high Priests and to the people, I finde no fault in this man. And they were the more fierce, saying, He moveth the people, teaching thorowout all Jury, and began at Galilee, even to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assoon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, which was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to have seen some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high Priests and Scribes stood forth, and accused him straitly. And Herod with his men of war despised him. And when he had mocked him, he arayed him in white clothing, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high Priests, and the Rulers, and the people, and said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I examine him before you, and finde no fault in this man of those things wherof ye accuse Luke 23.1

accuse him, no nor yet Herod. For I sent you unto him, and lo, nothing worthy of death is done unto him: I will therefore chasten him, and let him loose. For of necessitie he must have let one loose to them at that feast, And all the people cryed, at once saying, Away with him, and deliver us Barabbas (which for a certain insurrection made in the citie, and for a murder, was cast into prison) Pilate spake again unto them, willing to let Jesus loose. But they cryed saying, Crucifie him, crucifie him. He said unto them the third time, What evill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him go. And they cryed with loud voyces, requiring that he might be crucified. And the voyces of them, and of the high priests prevailed. And Pilate gave sentence that it should be as they required: and he let loose unto them him that for insurrection and murder was cast into prison, whom they had desired. And he delivered to them Jesus, to do with him what they would. And as they led him away, they caught one Simon of Cyrene coming out of the field, and on him laid they the crosse, that he might bear it after Jesus. And there followed him a great company of people, and of women which bewailed and lamented him. But Jesus turned back unto them, and said, Ye daughters of Jerusalem, weep not for me, but weep for your selves, and for your children: For behold, the dayes will come, in the which they shall say, Happy are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us: and to the hills, Cover us. For if they do this in a green tree, what shall be done in the drie? And there were two evill doers led with him to be slain. And after that they were come to the place which is called Calvarie, there they crucified him, and the evill doers, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they,

wot

wot not what they do. And they parted his raiment, and cast lots: and the people stood and beheld. And the rulers mocked him with them, saying, He saved other men, let him save himself, if he be very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger, and said, If thou be the king of the Jews, save thy self. And a superscription was written over him with letters of Greek, and Latine, and Hebrew, This is the king of the Jews. And one of the evill doers which were hanged, railed on him, saying, If thou be Christ, save thy self and us. But the other answered, and rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? We are righteously punished, for we receive according to our deeds: but this man hath done nothing amisse. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise. And it was about the sixth hour: and there was a darkenesse over all the earth, untill the ninth hour, and the sun was darkened, and the vail of the temple did rend even thorow the midst. And when Jesus had cryed with a loud voyce, he said, Father into thine hands I commend my Spirit. And when he had thus said, he gave up the ghost. When the centurion saw what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things. And behold, there was a man named Joseph, a counseller, and he was a good man and a just: the same had not consented to the counsel, and deed of them, which was of Arimathea, a citie of the Jews, which same also waited for the kingdom of God: he went unto Pilate and begged the body of Jesus, and took it down, and wrapped

ped it in a linnen cloth, and laid it in a sepulchre, that was hewen in stone, wherein never man before had been laid. And that day was the preparing of the sabbath, and the sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laid. And they returned, and prepared sweet odours, and ointment: but rested on the sabbath day according to the commandment.

On good Friday.

The Collect.

ALmightie God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the crosse, who liveth and reigneth with thee and the holy Ghost, now and for ever. Amen.

ALmighty & everlasting God, by whose spirit ỹ whole body of the Church is governed, & sanctified: receive our supplications & prayers, which we offer before thee for all estates of men in thy holy congregation, that every member of the same in his vocation & ministery, may truly and godly serve thee, through our Lord Jesus Christ.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldst the death of a sinner, but rather that he should be converted and live: have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardnes of heart, and contempt of thy word: & so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, & be made one fold under one shepherd Jesus Christ our Lord, who liveth & reigneth, &c.

The Epistle.

Heb. 10. 1. THE Law (which hath but a shadow of good things to come, and not the very fashion of things themselves) can never with those sacrifices which they offer year by year continually, make

make the comers thereunto perfect. For would not then those sacrifices have ceased to have been offered, because that the offerers once purged, should have had no more conscience of sins? Nevertheless, in those sacrifices is there mention made of sins every yeer. For the bloud of Oxen and Goats cannot take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and Offering thou wouldst not have, but a body hast thou ordained me. Burnt offerings also for sin hast thou not allowed. Then said I, Lo, I am here. In the beginning of the book it is written of me, that I should do thy will, O God. Above when he saith, Sacrifice and offering, and burnt sacrifices, and sin offerings thou wouldest not have, neither hast thou allowed them (which yet are offered by the law:) then said he, Lo, I am here to do thy will, O God: he taketh away the first, to establish the latter. By the which will we are made holy, even by the offering of the body of Jesus Christ once for all. And every Priest is ready daily ministering, and offering often times one manner of oblation, which can never take away sins. But this man after he had offered one sacrifice for sins, is set down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his footstool. For with one offering hath he made perfect for ever them that are sanctified. The holy Ghost himself also beareth us record, even when he told before, This is the Testament that I will make unto them: After those dayes (saith the Lord) I will put my Laws in their hearts, and in their mindes will I write them, and their sins and iniquities will I remember no more. And where remission of these things is, there is no more offering for sins. Seeing therefore, brethren, that by the means of the bloud of Jesus, we have liberty to enter into the holy place by the new and living way, which he hath prepared for us through the vail, (that is to say) by his flesh: and seeing also that we have an high Priest, which is ruler

over

ouer the house of God, let us draw nigh with a true heart in a sure faith, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water. Let us keep the profession of our hope without wavering, (for he is faithfull that promised) and let us consider one another, to the intent that we may provoke unto love, and to good works, not forsaking the fellowship that we have among our selves, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

John 18.1. WHen Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a Garden, into the which he then entred with his disciples. Judas also which betrayed him, knew the place: For Jesus oft times resorted thither with his disciples. Judas then (after he had received a band of men, and ministers of the high Priests and pharisees) came thither with lanterns, & firebrands, and weapons. And Jesus knowing all things that should come on him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Judas also which betrayed him, stood with them. Assoon thē as he had said unto them, I am he, they went backward, & fell to the ground. Then asked he them again, Whom seek ye? they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if ye seek me therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gavest me, have I not lost one. Then Simon Peter having a sword, drew it, and smote the high Priests servant, & cut off his right ear. The servants name was Malchus. Therfore saith Jesus unto Peter, Put up thy sword into the sheath: shall I not drink of the cup which my Father hath given me? Then the company, and the captain, & the ministers of the Jews, took Jesus and bound him, & led

him

him away to Annas first, for he was father in law to Caiaphas, which was the high priest the same year. Caiaphas was he that gave counsell to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, & so did another disciple: that disciple was known to the high priest, & went in with Jesus into the palace of the high Priest. But Peter stood at the door without. Then went out that other disciple (which was known to the high priest) & spake to the damosel that kept the door, & brought in Peter. Then said the damosel that kept the door, unto Peter, Art not thou also one of this mans disciples? He said, I am not. The servants & ministers stood there, which had made a fire of coals, for it was cold, & they warmed themselves. Peter also stood among them, & warmed himself. The high priest then asked Jesus of his disciples, & of his doctrine. Jesus answered him, I spake openly in the world, I ever taught in the Synagogue, and in the temple, whither all the Jews have resorted, and in secret have I spoken nothing. Why askest thou me? ask them which heard me, what I said unto them: Behold, they can tel what I said. When he had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, If I have evil spoken, bear witnes of the evil: but if I have well spoken, why smitest thou me? And Annas sent him bound unto Caiaphas the high priest. Simon Peter stood & warmed himself. Then said they unto him, Art not thou also one of his Disciples? He denied it, and said, I am not. One of the servants of the high Priest (his coulin whose ear Peter smote off) said unto him, Did not I see thee in the garden with him? Peter therefore denied again: and immediately the cock crew. Then led they Jesus from Caiaphas, into the hall of judgement: it was in the morning, and they themselves went not into the judgement hall, lest they should be defiled, but that they might eat

the

the Passeover. Pilate then went out to them, and said, What accusation bring you against this man? They answered and said unto him, If he were not an evill doer, we would not have delivered him unto thee. Then said Pilate unto them, Take ye him, and judge him after your own law. The Jews therefore said unto him, It is not lawfull for us to put any man to death: that the words of Jesus might be fulfilled which he spake, signifying what death he should die. Then Pilate entred into the judgement hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou that of thy self, or did other tel it thee of me? Pilate answered, Am I a Jew? thine own nation, and high Priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my ministers surely fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. For this cause was I born, and for this cause came I into the world, that I should bear witnesse unto the truth: and all that are of the truth hear my voice. Pilate said unto him, What thing is truth? And when he had said this, he went out again unto the Jews, and said unto them, I finde in him no cause at all. Ye have a custome, that I should deliver you one loose at Easter: will ye that I loose unto you the King of the Jews? Then cryed they all again, saying, Not him, but Barabbas. The same Barabbas was a murtherer. Then Pilate took Jesus therefore and scourged him: and the souldiers wound a crown of thorns, and put it on his head. And they did on him a purple garment, and came unto him, and said, Hail King of the Jews, and they smote him on the face. Pilate went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I finde

no

no fault in him. Thē came Jesus forth, wearing a crown of thorn, and a robe of purple. And he saith unto them, Behold the man. When the high priests therefore, and the ministers saw him, they cried, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him; for I finde no cause in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate heard that saying, he was the more afraid, and went again into the judgement hall, and said unto Jesus, Whence art thou? But Jesus gave him none answer. Then said Pilate unto him, Speakest thou not unto mee? knowest thou not that I have power to crucifie thee, and have power to loose thee? Jesus answered, Thou couldst have no power at all against mee, except it were given thee from above: therefore he that delivered me unto thee, hath the more sin. And from thenceforth sought Pilate means to loose him. But the Jews cryed, saying, If thou let him go, thou art not Cesars friend: for whosoever maketh himself a king, is against Cesar. When Pilate heard that saying, he brought Jesus forth, & sate down to give sentence, in a place that is called the Pavement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixt hour. And he saith unto the Jews, Behold your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your King? The high Priests answered, We have no king but Cesar. Then delivered he him to them to be crucified. And they took Jesus, & led him away. And he bare his Crosse, and went forth into a place which is called, The place of dead mens sculs, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, & put it upon the Crosse. The writing was Jesus of Nazareth, King of the Jewes. This title read many of the Jews: for the place, where Jesus was

 crucified

crucified, was near to the citie, and it was written in Hebrew, Greek, and Latine. Then said the high Priests of the Jews to Pilate, Write not, King of the Jews: but that he said, I am King of the Jews. Pilate answered, What I have written, that I have written. Then the souldiers when they had crucified Jesus, took his garments, and made four parts, to every souldier a part, and also his coat. The coat was without seam, wrought upon throughout. They said therefore among themselves, Let us not divide it, but cast lots for it, who shall have it, that the scripture might be fulfilled, saying, They have parted my rayment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the Crosse of Jesus, his mother and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the Disciple whom he loved, standing, he saith unto his mother, Woman, behold thy son. Then said he to the Disciple, Behold thy mother. And from that hour the Disciple took her for his own. After these things, Jesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessell by full of vineger: therefore they filled a spunge with vineger, and wound it about with hyssope, and put it to his mouth. Assoon as Jesus then received the vineger, he said, It is finished, and bowed his head, and gave up the ghost. The Jews therefore, because it was the preparing of the Sabbath, that the bodies should not remain upon the Crosse on the Sabbath day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken down. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, & saw that he was dead already, they brake not his legs: but one of the souldiers with a spear thrust him into the side, and forth-

with there came out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might beleeve also. For these things were done, that the Scripture should be fulfilled, Ye shall not break a bone of him. And again, another Scripture saith, They shall look upon him whom they have pierced. After this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take down the body of Jesus. And Pilate gave him licence. He came therefore, and took the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and Aloes mingled together, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the odours, as the maner of the Jews is to bury. And in ỹ place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man laid. There laid they Jesus therefore, because of the preparing of the sabbath of the Jews, for the sepulchre was nigh at hand.

¶ Easter Even.

The Epistle.

IT is better (if the wil of God be so) that ye suffer for well doing, then for evil doing, forasmuch as Christ hath once suffered for sins, the just for the unjust, to bring us to God, & was killed, as pertaining to the flesh, but was quickned in the Spirit. In which Spirit he also went and preached to the spirits that were in prison, which sometime had been disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Ark was a preparing: wherein a few, that is to say, eight souls were saved by the water, like as baptisme also now saveth us: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Je- 1.Pet 3.17.

sus Christ, which is on the right hand of God, and is gone into heavē, angels, powers, & mights subdued unto him.

The Gospel.

Matt. 27. 57 When the even was come, there came a rich man of Arimathea named Joseph, which also was Jesus disciple: he went unto Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tomb, which he had hewen out even in the rock, and rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. The next day that followeth the day of preparing, the high priests and pharisees came together unto Pilate, saying, Sir, wee remember that this deceiver said, while hee was yet alive, After three daies I wil rise again. Command therefore, that the sepulchre be made sure until the third day, lest his disciples come and steal him away, and say unto the people, Hee is risen from the dead: and the last errour shall be worse then the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as yee can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

EASTER DAY.

At Morning prayer in stead of the psalm, O come let us, &c. these Anthemes shall be sung or said.

Christ rising again from the dead, now dieth not. Death from henceforth hath no power upon him. For in that he died, he died but once to put away sin: but in that hee liveth, he liveth unto God. And so likewise count your selves dead unto sin, but living unto God in Christ Jesus our Lord.

Christ

CHrist is risen again, the first fruits of them that sleep: for seeing that by man came death, by man also cometh the resurrection of the dead. For as by Adam all men do die: so by Christ all men shall be restored to life.

The Collect.

ALmighty God, which through thy onely begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life: wee humbly beseech thee, that as by thy speciall grace preventing us, thou dost put in our minds good desires: so by thy continuall help, we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, now and ever.

The Epistle.

IF ye be risen again with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on heavenly things, and not on earthly things. For ye are dead, and your life is hid with Christ in God. When Christ (which is our life) shall shew himself, then shall ye also appear with him in glory. Mortifie therefore your earthly members, fornication, uncleanesse, unnaturall lust, evil concupiscence, and covetousnesse, which is worshipping of idols: For which things sake the wrath of God useth to come on the children of unbelief, among whom ye walked sometime, when ye lived in them. Col. 3. 1.

The Gospel.

THe first day of the Sabbaths came Mary Magdalene early (when it was yet dark) unto the Sepulchre, & saw the stone taken away from the grave. Then she ran, & came to Simon Peter, & to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the grave, & we cannot tell where they have laid him. Peter therefore went forth, & that other disciple, & came unto the Sepulchre. They ran both together, and that other John 20. 1.

disciple did outrun Peter, and came first to the sepulchre. And when he had stouped down, he saw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, & saw the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple, which came first to the sepulchre; and he saw, and beleeved: for as yet they knew not the Scripture, that hee should rise again from death. Then the disciples went away again to their own home.

¶ Munday in Easter week.

The Collect.

ALmighty God, which through thy onely begotten Son Jesus Christ hast overcome death, & opened unto us the gate of everlasting life: wee humbly beseech thee, that as by thy speciall grace preventing us, thou doest put in our mindes good desires: so by thy continuall help we may bring the same to good effect through Jesus Christ our Lord, who liveth and reigneth, &c.

The Epistle.

Act. 10.34. PEter opened his mouth, & said, Of a truth I perceive that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things. Which preaching was published throughout all Jury, (and began in Galilee, after the baptisme which John preached) how God anointed Jesus of Nazareth with the holy Ghost, & with power. Which Jesus went about doing good, & healing al that were oppressed of the devil: for God was with him. And we are witnesses of all things which hee did in the land of the Jews, & at Jerusalem, whom they slew & hanged on tree: Him God raised up ẽ third day, & shewed him openly, not to all the people,

people, but to us witnesses (chosen before of God for the same intent) which did eat & drink with him after he rose from death. And he commanded us to preach unto the people, and to testifie, that it is he which was ordained of God to be the judge of the quick & the dead. To him give all the Prophets witnesse, that through his Name, whosoever beleeveth in him shall receive remission of sins.

The Gospel.

BEhold, two of his disciples went that same day to a town called Emmaus, which is from Jerusalem about threescore furlongs, and they talked together of all the things that had hapned. And it chanced while they communed together and reasoned, Jesus himself drew near and went with them: But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad? And the one of them (whose name was Cleophas) answered and said unto him, Art thou onely a stranger in Jerusalem, and hast not known the things which have chanced there in these dayes? He said unto them, What things? And they said unto him, Of Jesus of Nazareth which was a Prophet, mighty in deed and word before God and all the people, and how the high priests and our rulers delibered him to be condemned to death, & have crucified him: but we trusted that it had bin he which should have redeemed Israel. And as touching all these things, to day is even the third day that they were done. Yea, and certain women also of our company made us astonished, which came early unto the Sepulchre, and found not his body, and came, saying, that they had seen a vision of Angels, which said that he was alive. And certain of them which were with us, went to the Sepulchre, and found it even so as the women had said, but him they saw not. And he said unto them, O fools, and slow of heart to beleeve all ỹ the Prophets have spoken. Ought not Christ Luke 24.13

to have suffered these things and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted unto them in all Scriptures which were written of him. And they drew nigh unto the town which they went unto, and he made as though he would have gone further, and they constrained him, saying, Abide with us, for it draweth towards night, and the day is far passed. And he went in to tarry with them. And it came to passe, as he sate at meat with them, hee took bread, & blessed it, and brake, & gave to them. And their eyes were opened, and they knew him: & he vanished out of their sight. And they said between themselves, Did not our hearts burn within us, while he talked with us by the way, & opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter week.

The Collect.

ALmighty Father, which hast given thine only Son to die for our sins, & to rise again for our justification: Grant us so to put away the leaven of malice and wickednesse, that we may alway serve thee in purenesse of living and truth, through Jesus Christ our Lord.

The Epistle.

Act. 13. 26. MEN and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is this word of salvation sent. For the inhabiters of Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him,

him. And when they had fulfilled all that were written of him, they took him down from the tree, and put him in a Sepulchre. But God raised him again from death the third day. & he was seen many daies of them which went with him from Galilee to Jerusalem, which are witnesses unto the people. And wee declare unto you, how that the promise which was made unto the fathers, God hath fulfilled unto their children, even unto us, in that hee raised up Jesus again, even as it is written in the second Psalm, Thou art my Son, this day have I begotten thee. As concerning that he raised him up from death, now no more to return to corruption, hee said on this wise, The holy promises made to David, will I give faithfully unto you. Wherefore he saith also in another place, Thou shalt not suffer thine holy One to see corruption. For David (after that hee had in his time fulfilled the will of God) fell on sleep, and was laid unto his fathers and saw corruption. But he whom God raised again, saw no corruption. Be it known unto you therefore (ye men and brethren) that through this man is preached unto you forgivenesse of sins, and that by him all that beleeve are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: for I do a work in your dayes, which ye shall not beleeve, though a man declare it unto you.

The Gospel.

JEsus stood in the midst of his disciples and said unto them, Peace be unto you: It is I, fear not. But they were abashed and afraid, and supposed that they had seen a spirit. And hee said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is even I my self: handle me, & see: for a spirit hath no flesh and bones, as ye see me have. And when he had thus spo- Luk. 24

ken,

ken, he shewed them his hands & his feet. And while they beleeved not for joy, & wondred, he said unto them, Have ye here any meat? and they offered him a piece of a broiled fish, and of an hony combe. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all must be fulfilled which were written of mee in the law of Moses, and in the Prophets, and in the Psalms. Then opened he their wits, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise again from death the third day, & that repentance and remission of sins should be preached in his Name among all nations, and must begin at Jerusalem. And ye are witnesses of these things.

¶ The first sunday after Easter.

The Collect.

ALmighty God which through, &c. As at the Communion upon Easter day.

The Epistle.

1 Iohn. 5. 4. ALl that is born of God, overcometh the world. And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that beleeveth that Jesus is the Son of God? This Jesus Christ is he that came by water & blood: not by water only, but by water & blood. And it is the spirit that beareth witnes, because the spirit is truth. For there are three which bear record in heaven, the Father, the Word, & the holy Ghost: & these three are one. And there are three which bear record in earth, the spirit, & water, and blood, & these three are one. If we receive the witnes of men, the witnesse of God is greater: for this is the witnesse of God, which he testified of his Son. He that beleeveth on the Son of God, hath the witnesse in himself. He that beleeveth not God, hath made him a lyar, because hee beleeveth not the record

that

that God gave of his Son. And this is the record, How that God hath given unto us eternall life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life.

The Goſpel.

THe ſame day at night, which was the firſt day of the ſabbaths, when the doors were ſhut (where the diſciples were aſſembled together for feare of the Jews) came Jeſus & ſtood in the mids, & ſaid unto them, Peace be unto you. And whē he had ſo ſaid, he ſhewed unto them his hands & his ſide. Then were the diſciples glad whē they ſaw ỹ Lord. Then ſaid Jeſus unto them again, Peace be unto you. As my Father ſent me, even ſo ſend I you alſo. And whē he had ſaid theſe words, he breathed on them, & ſaid unto them, Receive ye the holy Ghoſt. Whoſoevers ſins ye remit, they are remitted unto them: and whoſoevers ſins ye retain, they are retained. Joh. 20.19

¶ The ii. ſunday after Eaſter.

The Collect.

ALmighty God, which haſt given thine onely Son to be unto us both a ſacrifice for ſin, and alſo an example of godly life, give us the grace that we may alwayes moſt thankfully receive that his ineſtimable benefit, and alſo daily endeavour our ſelves to follow the bleſſed ſteps of his moſt holy life.

The Epiſtle.

THis is thank-worthy, if a man for conſcience toward God endure griefs, and ſuffer wrong undeſerved. For what praiſe is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye ſuffer wrong, and take it patiently, then is there thank with God: for hereunto verily were ye called. For Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps, which did no ſin, neither was there guile found in his mouth. Which whē he was reviled, reviled not again, when he ſuffered, hee 1.Pet.2.19

threatned

threatned not, but committeth the vengeance to him that judgeth righteouſly. Which his own ſelf bare our ſins in his body on the tree, that wee being delivered from ſin, ſhould live unto righteouſneſſe, by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray, but are now turned unto the Shepherd, and Biſhop of your ſoules.

The Goſpel.

Joh. 10. 11. CHriſt ſaid, I am the good ſhepherd. A good ſhepherd giveth his life for the ſheep. An hired ſervant, and hee which is not the ſhepherd (neither the ſheep are his own) ſeeth the wolf coming, and leaveth the ſheep, and fleeth, and the wolf catcheth and ſcattereth the ſheep. The hired ſervant fleeth, becauſe he is an hired ſervant, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As my Father knoweth me, even ſo know I alſo my Father. And I give my life for the ſheep. And other ſheep I have, which are not of this fold: them alſo muſt I bring, and they ſhall hear my voice, and there ſhall be one fold, and one ſhepherd.

¶ The third ſunday after Eaſter.

The Collect.

ALmighty God, which ſhewest to all men that be in errour, the light of thy truth, to the intent that they may return into the way of righteouſnes: grant unto all them that be admitted into the fellowſhip of Chriſts religion, that they may eſchew thoſe things that be contrary to their profeſſion, & follow all ſuch things as be agreeable to the ſame, through our Lord Jeſus Chriſt.

The Epiſtle.

1. Pet. 2. 11. DEarly beloved, I beſeech you, as ſtrangers and pilgrims, abſtain from fleſhly luſts, which fight againſt the ſoul, and ſee that ye have honeſt converſation among the Gentiles, that whereas they backbite you as evil doers, they may ſee your good

works,

workes, and praise God in the day of visitation. Submit your selves therefore every man for the Lords sake, whether it be unto the king, as unto the chief head, either unto rulers, as unto them that are sent of him for the punishment of evill doers, but for the laud of them that do well. For so is the will of God, that with well doing ye may stop the mouths of foolish and ignorant men, as free, and not as having the liberty for a cloak of maliciousnes, but even as the servants of God. Honour all men: love brotherly fellowship: fear God: honour the King.

The Gospel. Joh. 16. 16.

JEsus said unto his disciples, After a while ye shall not see me, & again after a while ye shall see mee, for I go to the Father. Then said some of his disciples between themselves, What is this that he saith unto us, After a while ye shall not see me, and again, after a while ye shall see mee, and that I go to the Father? They said therefore, What is this that he saith, After a while? Wee cannot tell what he saith. Jesus perceived that they would ask him, and said unto them, Ye enquire of this between your selves, because I said, After a while ye shall not see me, and again, After a while ye shal see me. Verily, verily I say unto you, Ye shall weep and lament, but contrariwise, the world shall rejoyce: ye shall sorrow, but your sorrow shall be turned to joy. A woman when she travelleth, hath sorrow, because her hour is come: but assoon as she is delivered of the childe, shee remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your hearts shall rejoyce, and your joy shall no man take from you.

¶ The iiii. sunday after Easter.

The Collect.

ALmighty God which doest make the mindes of all faithfull men to be of one wil, grant unto thy people, that they may love the thing which thou cõmandest, and desire

deſire that which thou doſt promiſe, that among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, whereas true joyes are to be found, through Chriſt our Lord.

The Epiſtle.

James 1.17 EVery good gift, and every perfect gift is from above, & cometh down from the Father of lights, with whom is no variableneſſe, neither ſhadow of change. Of his own will begat he us with the word of truth, that wee ſhould be the firſt fruits of his creatures. Wherefore, dear brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthineſſe, and ſuperfluity of maliciouſneſſe, and receive with meekneſſe the word that is grafted in you, which is able to ſave your ſouls.

The Goſpel.

John 16.5. IEſus ſaid unto his diſciples, Now go I my way to him that ſent mee, & none of you aſketh me whither I go: but becauſe I have ſaid ſuch things unto you, your hearts are full of ſorrow. Nevertheles, I tell you the truth, It is expedient for you that I go away. For if I go not away, that Comforter will not come unto you: but if I depart, I will ſend him unto you. And when he is come, he will rebuke the world of ſin, and of righteouſnes, & of judgement. Of ſin, becauſe they beleeve not on mee: Of righteouſnes, becauſe I go to my Father, & ye ſhall ſee me no more: Of judgement, becauſe the prince of this world is judged already. I have yet many things to ſay unto you, but ye cannot bear them away now. Howbeit, when he is come (which is the Spirit of truth) he will lead you into all truth: he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you things to come. He ſhall glorifie me: for he ſhall receive of mine, & ſhall ſhew unto you. All things that the Father hath,

hath, are mine: therefore said I unto you, That he shall take of mine, and shew unto you.

The v. Sunday after Easter.

The Collect.

LOrd, from whom all good things do come, grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy mercifull guiding may perform the same, through our Lord Jesus Christ.

The Epistle.

SEe that ye be doers of the word, and not hearers only, deceiving your own selves. For if any man hear the word, and declare not the same by his works, he is like unto a man beholding his bodily face in a glasse: for assoon as he hath looked on himself, he goeth his way, and forgetteth immediately what his fashion was. But whoso looketh in the perfect law of liberty, and continueth therein, (if he be not a forgetfull hearer, but a doer of the work) the same shall be happy in his deed. If any man among you seem to be devout, and refraineth not his tongue, but deceiveth his own heart, this mans devotion is in vain. Pure devotion, and undefiled before God the Father is this, To visite the fatherlesse and widows in their adversity, and to keep himself unspotted of the world. James 1.22.

The Gospel.

VErily, verily I say unto you, Whatsoever ye ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name. Ask and ye shall receive, that your joy may be full. These things have I spoken unto you by proverbs. The time will come, when I shall no more speak unto you by proverbs, but I shall shew you plainly from my Father. At that day shall ye ask in my name, and I say not unto you, that I will speak unto my Father for you: for the Father Joh. 16.23.

Father himſelf loveth you, becauſe ye have loved me, and have beleeved that I came out from God. I went out from the Father, & came into the world. Again, I leave the world, and go to the Father. His diſciples ſaid unto him, Lo, now thou talkeſt plainly, and ſpeakeſt no proverb. Now are we ſure, that thou knoweſt all things, and needeſt not that any man ſhould aſk thee any queſtion, therefore beleeve we that thou cameſt from God. Jeſus anſwered them, Now ye do beleeve: behold, the hour draweth nigh, and is already come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone: and yet am I not alone, for the Father is with mee. Theſe words have I ſpoken unto you, that in me ye might have peace, for in the world ſhall ye have tribulation: But be of good cheer, I have overcome the world.

¶ The Aſcenſion day.

The Collect.

GRant wee beſeech thee Almighty God, that like as we do beleeve thy onely begotten Son our Lord to have aſcended into the heavens: ſo we may alſo in heart and minde thither aſcend, and with him continually dwell, who liveth and reigneth with thee and the holy Ghoſt, one God, world without end. Amen.

The Epiſtle.

Acts 1.1. IN the former Treatiſe (dear Theophilus) wee have ſpoken of all that Jeſus began to do and teach, untill the day in which he was taken up, after that he through the holy Ghoſt had given commandments unto the Apoſtles whom he had choſen, to whom alſo hee ſhewed himſelf alive after his paſſion (and that by many tokens) appearing unto them fourty dayes, and ſpeaking of the Kingdom of God, and gathered them together, and commanded them that they ſhould not depart from Jeruſalem, but to wait for the promiſe of the Father, whereof (ſaith he) ye have heard of mee.

For

for John truly baptized with water, but ye ſhall be baptized with the holy Ghoſt, after theſe few dayes. When they therfore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdome to Iſrael? and he ſaid unto them, It is not for you to know the times or the ſeaſons which the Father hath put in his own power, but ye ſhall receive power after the holy Ghoſt is come upon you: and ye ſhall be witneſſes unto me, not only in Jeruſalem, but alſo in all Jury, and in Samaria, and even unto the worlds end. And when hee had ſpoken theſe things, while they beheld, he was taken up on high, and a cloud received him up out of their ſight. And while they looked ſtedfaſtly up toward heaven as he went, behold two men ſtood by them in white apparel, which alſo ſaid, Ye men of Galilee, why ſtand yee gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhal ſo come even as ye have ſeen him go into heaven.

The Goſpel.

JEſus appeared unto the eleven, as they ſate at meat, and caſt in their teeth their unbelief and hardneſſe of heart, becauſe they beleeved not them which had ſeen that hee was riſen again from the dead. And he ſaid unto them, Go ye into all the world, and preach the goſpel to all creatures: He that beleeveth and is baptized ſhall be ſaved: but hee that beleeveth not ſhall be damned. And theſe tokens ſhall follow them that beleeve: In my Name they ſhall caſt out devils, they ſhall ſpeak with new tongues, they ſhall drive away ſerpents, and if they drink any deadly thing, it ſhal not hurt them, they ſhall lay their hands on the ſick, and they ſhall recover. So when the Lord had ſpoken unto them, hee was received into heaven, and is on the right hand of God. And they went forth and preached every where, the Lord working with them and confirming the word with miracles following. Mar. 16. 14.

¶ Sunday after Aſcenſion day.

The Collect.

O God the King of glory, which haſt exalted thine only Son Jeſus Chriſt, with great triumph unto thy kingdom in heaven: wee beſeech thee leave us not comfortleſſe, but ſend to us thine holy Ghoſt to comfort us, and exalt us to the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth, &c.

The Epiſtle.

1. Peter. 4.7 THe end of all things is at hand. Be ye therefore ſober and watch unto prayer: But above all things have fervent love among your ſelves: for love ſhall cover the multitude of ſins. Be ye harbourous one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good miniſters of the manifold graces of God. If any man ſpeak, let him talk as the words of God. If any man miniſter, let him do it as of the ability which God miniſtreth to him, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. Amen.

The Goſpel.

John 15.26 WHen the Comforter is come, whom I will ſend unto you from the Father (even the Spirit of truth which proceedeth of the Father) hee ſhall teſtifie of mee, and ye ſhall bear witneſſe alſo becauſe ye have been with mee from the beginning. Theſe things have I ſaid unto you becauſe ye ſhould not be offended. They ſhall excommunicate you, yea, the time ſhall come, that whoſoever killeth you, will think that he doth God ſervice. And ſuch things will they do unto you becauſe they have not known the Father, neither yet mee. But theſe things have I told you, that when the time is come, ye may remember then that I told you.

¶ WHIT-

¶ WHITSUNDAY.

The Collect.

GOd which as upon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

The Epistle.

WHen the fifty dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heaven, as it had been the coming of a mighty winde, and it filled all the house where they sate. And there appeared unto them cloven tongues, like as they had been of fire, and it sate upon each of them, and they were all filled with the holy Ghost, and began to speak with other tongues, even as the same Spirit gave them utterance. Then were dwelling at Jerusalem Jews, devout men, out of every nation of them that are under heaven. When this was noised about, the multitude came together and were astonied, because that every man heard them speak with his own language. They wondred all, and marvelled, saying among themselves, Behold, are not all these which speak of Galilee? And how hear we every man his own tongue wherein we were born? Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Jury, & of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Jews and Proselites, Creets, and Arabians, wee have heard them speak in our own tongues the great works of God. Acts 2.1.

The Goſpel.

Joh. 14. 15. JEſus ſaid unto his diſciples, If ye love me, keep my commandments, & I wil pray the Father, & he ſhal give you another Comforter, that he may abide with you for ever, even the Spirit of truth whom the world cannot receive, because the world ſeeth him not, neither knoweth him. But ye know him, for he dwelleth with you, & ſhall be in you. I will not leave you comfortleſſe, but will come to you. Yet a little while, and the world ſeeth me no more, but ye ſee me: For I live, & ye ſhall live. That day ſhall ye know that I am in my Father, and you in me, and I in you. He that hath my Commandments, and keepeth them, the ſame is he that loveth me, and he that loveth me, ſhall be loved of my Father, and I will love him, and will ſhew mine own ſelf unto him. Judas ſaith unto him, (not Judas Iſcariot) Lord, what is done, ỹ thou wilt ſhew thy ſelf unto us, and not unto the world? Jeſus anſwered and ſaid unto him, If a man love me, he will keep my ſayings, and my Father will love him, and we will come unto him, and dwell with him. Hee that loveth me not, keepeth not my ſayings. And the word which ye hear is not mine, but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you: but the Comforter which is the holy Ghoſt, whom my Father wil ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your hearts be grieved, neither fear. Yee have heard how I ſaid unto you, I go, and come again unto you. If ye loved me, ye would verily rejoyce, becauſe I ſaid, I go unto the Father: for the Father is greater then I. And now have I ſhewed you before it come, that when it is come to paſſe ye might beleeve. Hereafter will I not talk many words unto you: for the prince of this world

world cometh, and hath nought in mee, but that the world may know that I love the Father. And as the Father gave me commandment, even ſo do I.

¶ Munday in Whitſun week.

The Collect.

GOD, which as upon this day haſt taught the hearts, &c. as upon Whitſunday.

The Epiſtle.

THen Peter opened his mouth, and ſaid, Of a truth I perceive that there is no reſpect of perſons with God: but in all people, he that feareth him, and worketh righteouſnes is accepted with him. Yee know the preaching that God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt, which is Lord over all things. Which preaching was published throwout all Jury, and began in Galilee, after the baptiſme which Iohn preached, how God anointed Jeſus of Nazareth with the holy Ghoſt, and with power. Which Jeſus went about doing good, & healing all that were oppreſſed of the devill: for God was with him. And we are witneſſes of all things which he did in the land of the Jews, & at Jeruſalem: whom they ſlew, and hanged on a tree: him God raiſed up the third day, and ſhewed him openly, not unto all the people, but to us witneſſes (choſen before of God for the ſame intēt) which did eat & drink with him after he aroſe from death. And he commanded us to preach unto the people, and to teſtifie that it is hee which was ordained of God to be the Iudge of the quick & dead. To him give all the Prophets witneſſe, that through his Name, whoſoever beleeveth in him, ſhall receive remiſſion of ſins. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the preaching. And they of the circumciſion which beleeved, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gift of

Acts 10.34

of the holy Ghost: for they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry a few dayes.

The Gospel.

John 3.16. SO God loved the world, that hee gave his onely begotten Son, that whosoever beleeveth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that beleeveth on him, is not condemned But he that beleeveth not is cõdemned already, because he hath not beleeved in the Name of the onely begotten Son of God. And this is the condemnation, that Light is come into the world, and men loved darknesse more then light, because their deeds were evil. For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved But he that doth the truth, cometh to the light, that his deeds may be known, how that they are wrought in God.

¶ Tuesday in Whitsun week.

The Collect.

God which as, &c. as upon Whitsunday.

Acts 8.14. The Epistle.

WHen the Apostles which were at Jerusalem, heard say that Samaria had received the word of God, they sent unto them Peter and John: which when they were come down, prayed for them that they might receive the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the Name of Christ Jesu. Then laid they their hands on them, and they received the holy Ghost.

The

The Gospel.

VErily, verily I say unto you, He that entreth not in by the door into the sheep-fold, but climeth up some other way, the same is a thief and a murderer. But he that entreth in by the door, is the shepherd of the sheep: to him the porter openeth, and the sheep hear his voice, & hee calleth his own sheep by name, and leadeth them out. And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him: for they know not the voice of strangers. This proverb spake Jesus unto them, but they understood not what things they were which hee spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All, even as many as came before mee, are theeves and murtherers, but the sheep did not hear them. I am the door, by me if any man enter in, he shall be safe, and shall go in and out, and finde pasture. A thief cometh not but for to steal, kill, and destroy. I am come that they might have life, and that they might have it more abundantly. John 10. 1.

¶ Trinity Sunday.

The Collect.

ALmighty and everlasting God, which hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinity, and in the power of the divine Majesty, to worship the unity: we beseech thee, that through the stedfastnesse of this faith, we may evermore be defended from all adversity, which livest and reignest one God, world without end. Amen.

The Epistle.

AFter this I looked, and behold, a door was open in heaven, and the first voyce which I heard, was as it were of a trumpet talking with mee, which said, Come up hither, and I Revel. 4. 1.

will shew thee things which must be fulfilled hereafter. And immediatly I was in the Spirit, and behold, a seat was set in heaven, and one sate on the seat. And he that sate, was to look upon like unto a Jasper stone, and a Sardine stone. And there was a rainbow about the seat, in sight like unto an Emerauld. And about the seat were four and twenty seats, and upon the seats four and twenty Elders sitting, clothed in white raiment, and had on their heads crowns of gold. And out of the seat proceeded lightnings & thundring, and voices. And there were seven lamps of fire burning before the seat, which are the seven Spirits of God, and before the seat there was a sea of glasse like unto Chrystall, and in the midst of the seat, and round about the seat, were four beasts full of eyes before and behinde. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face like a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God Almighty, which was, and is, & is to come. And when those beasts gave glory, and honour, and thanks to him that sate on the throne (which liveth for ever and ever) the four and twenty Elders fell down before him that sate on the throne, and worshipped him that liveth for ever, and cast their crowns before the Throne, saying, Thou art worthy, O Lord our God, to receive glory, and honour, and power, for thou hast created all things, and for thy wills sake they are, and were created.

The Gospel.

John 3.1. THere was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God. For no man could do such miracles as thou doest except God

God were with him. Jesus answered, and said unto him, Verily, verily I say unto thee, Except a man be born from above, hee cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? can he enter into his mothers womb and be born again? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, hee cannot enter into the kingdome of God. That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit. Marvell not thou that I said unto thee, Ye must be born from above. The winde bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, nor whither it goeth: So is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered, and said unto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say unto thee, Wee speak that we know, and testifie that wee have seen, and ye receive not our witnesse. If I have told you earthly things, and ye beleeve not, how shall ye beleeve if I tell you of heavenly things? And no man ascendeth up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lift up the serpent in the wildernesse, even so must the Son of man be lift up, that whosoever beleeveth in him, perish not, but have everlasting life.

¶ The first sunday after Trinitie.

The Collect.

GOd the strength of all them that trust in thee, mercifully accept our prayers, and because the weaknesse of our mortal nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy Commandments, wee may please thee both in will and deed, through Jesus Christ our Lord.

The

The Epiſtle.

1. John 4.7. DEarly beloved, let us love one another, for love cometh of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this appeareth the love of God to us-ward, becauſe that God ſent his onely begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that hee loved us, and ſent his Son to be the agreement for our ſins. Dearly beloved, if God ſo loved us, we ought alſo one to love another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfect in us. Hereby know we that we dwell in him, & he in us, becauſe he hath given us of his Spirit: and we have ſeen, and do teſtifie, that the Father ſent the Son to be the Saviour of the world. Whoſoever confeſſeth that Jeſus is the Son of God, in him dwelleth God, and he in God. And we have known & beleeved the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is the love perfect in us, that wee ſhould truſt in the day of judgement: for as he is, even ſo are we in this world. There is no fear in love, but perfect love caſteth out fear: for fear hath painfulneſſe. He that feareth, is not perfect in love. We love him, for he loved us firſt. If any man ſay, I love God, & yet hateth his brother, he is a lyar. For how can he that loveth not his brother whom he hath ſeen, love God whom he hath not ſeen? And this Commandment have we of him, that he which loveth God, ſhould love his brother alſo.

The Goſpel.

Luke 16.19. THere was a certain rich man, which was clothed in purple and fine white, and fared deliciouſly every day. And there was a certain begger named Lazarus, which lay at his gate full of ſores, deſiring

deſiring to be refreſhed with the crumbs which fell from the richmans board, and no man gave unto him: the dogs came alſo and licked his ſores. And it fortuned that the begger died, and was carried by the angels into Abrahams boſome. The rich man alſo died and was buried. And being in hell in torments, hee lift up his eyes, and ſaw Abraham afar off, and Lazarus in his boſome, and he cryed, and ſaid, Father Abraham, have mercy on mee, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life time receiveddſt thy pleaſure, and contrariwiſe, Lazarus received pain: but now hee is comforted, and thou art puniſhed. Beyond all this, between us and you there is a great ſpace ſet, ſo that they which would go from hence to you, cannot, neither may come from thence to us. Then he ſaid, I pray thee therefore father, ſend him to my fathers houſe (for I have five brethren) for to warn them, leſt they come alſo into this place of torment. Abraham ſaid unto him, They have Moſes and the Prophets, let them hear them. And he ſaid, Nay, father Abraham, but if one come unto them from the dead, they will repent. He ſaid unto him, If they hear not Moſes and the Prophets, neither will they beleeve, though one riſe from death again.

¶ The ii. ſunday after Trinity.

The Collect.

LOrd, make us to have a perpetuall fear, and love of thy holy Name, for thou never faileſt to help and govern them whom thou doeſt bring up in thy ſtedfaſt love. Grant this, heavenly Father, for Jeſus Chriſts ſake. Amen.

The

The Epistle.

1. Joh. 3. 13 MArvell not, my brethren, though the world hate you. We know that wee are translated from death unto life, because wee love the brethren. Hee that loveth not his brother, abideth in death. Whosoever hateth his brother, is a man-slayer, And ye know that no man-slayer hath eternall life abiding in him. Hereby perceive we love, because he gave his life for us, and we ought to give our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? My babes, let us not love in word, neither in tongue, but in deed, and verity. Hereby we know that we are of the verity, and can quiet our hearts before him. For if our heart condemn us, God is greater then our heart, and knoweth all things. Dearly beloved, if our heart condemn us not, then have wee trust to God-ward and whatsoever we ask, wee receive of him, because we keep his Commandments, and do those things which are pleasant in his sight. And this is his Commandment, that wee beleeve on the Name of his Son Jesus Christ and love one another, as he gave commandment. And hee that keepeth his Commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, even by the Spirit which he hath given us.

The Gospel.

Luk. 14. 16. A Certain man ordained a great supper, and bade many, and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first said unto him, I have bought a Farm, and I must needs go & see it, I pray thee have me excused. And another said, I have bought five yoke of

of oxen, & I go to proue them, I pray thee haue me excuſed. And another ſaid, I haue married a wife, and therefore I cannot come. And the ſeruant returned, & brought his maſter word again thereof. Then was the good man of the houſe diſpleaſed, and ſaid to his ſeruant, Go out quickly into the ſtreets and quarters of the citie, and bring in hither the poor and feeble, and the halt, and blinde. And the ſeruant ſaid, Lord, it is done as thou haſt commanded, and yet there is roome. And the lord ſaid vnto his ſeruant, Go out into the high wayes and hedges, and compell them to come in, that my houſe may be filled. For I ſay vnto you, that none of theſe men which were bidden, ſhall taſte of my ſupper.

¶ The iii. ſunday after Trinitie.

The Collect.

LOrd, we beſeech thee mercifully to hear us, and vnto whom thou haſt giuen an hearty deſire to pray, grant that by thy mighty aid we may be defended, through Ieſus Chriſt our Lord.

The Epiſtle.

SUbmit your ſelues euery man one to another, knit your ſelues together in lowlineſſe of minde: For God reſiſteth the proud, and giueth grace to the humble. Submit your ſelues therfore vnder the mighty hand of God, that he may exalt you when the time is come, Caſt all your care vpon him, for he careth for you. Be ſober, and watch: for your aduerſary the deuil, as a roaring lion, walketh about, ſeeking whom he may deuour: whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Chriſt Ieſus, ſhall his owne ſelf (after that ye haue ſuffered a little affliction) make you perfect, ſettle, ſtrengthen and ſtabliſh you. To him be glory, and dominion for euer and euer. Amen. 1. Pet. 5. 5.

The

The Goſpel.

Luk. 15. 1. THen reſorted unto him all the publicanes and ſinners for to hear him. And the phariſees and ſcribes murmured, ſaying, He receiveth ſinners, and eateth with them. But he put forth this parable unto them, ſaying, What man among you, having an hundred ſheep, (if he loſe one of them) doth not leave ninety and nine in the wilder-neſſe, and goeth after that which is loſt, untill he finde it? And when hee hath found it, hee layeth it on his ſhoulders with joy, and aſſoon as he cometh home, he calleth together his lovers and neighbours, ſaying unto them, Rejoyce with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more then over ninety and nine juſt perſons, which need no repentance. Either what woman, having ten groats, (if ſhe loſe one) doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe finde it? And when ſhe hath found it, ſhe calleth her lovers and her neighbours together, ſaying, Rejoyce with mee, for I have found the groat which I loſt. Likewiſe, I ſay unto you, ſhall there be joy in the preſence of the Angels of God, over one ſinner that repenteth.

¶ The iiii. ſunday after Trinity.

The Collect.

GOD the protectour of all that truſt in thee, without whom nothing is ſtrong, nothing is holy: increaſe and multiply upon us thy mercy, that thou being our Ruler and guide, we may ſo paſſe thorow things temporall, that we finally loſe not the things eternall: Grant this, heavenly Father, for Jeſus Chriſts ſake our Lord.

The Epiſtle.

I Suppoſe that the afflictions of this life are not worthy of the glory which ſhall be ſhewed upon us. For the fervent deſire of the creature abideth, looking when ỹ ſons of God ſhall appear, becauſe the creature is ſubdued to vanity againſt the will thereof, but for his will which hath ſubdued the ſame in hope. For the ſame creature ſhall be delivered from the bondage of corruption, into the glorious liberty of the ſons of God. For we know that every creature groaneth with us alſo, and travelleth in pain, even unto this time: not onely it, but we alſo which have the firſt fruits of the Spirit, mourn in our ſelves alſo, and wait for the adoption of the chyldren of God, even the deliverance of our bodies. Rom. 8. 18.

The Goſpel.

BE ye merciſull as your Father alſo is merciſull. Judge not, and ye ſhall not be judged. Condemn not, and ye ſhal not be condemned. Forgive, and ye ſhall be forgiven. Give, and it ſhall be given unto you, good meaſure, and preſſed down, and ſhaken together, and running over, ſhall men give into your boſomes. For with the ſame meaſure that ye mete withall, ſhall other men mete to you again. And he put forth a ſimilitude unto them, Can the blinde lead the blinde? Do they not both fall into the ditch? The diſciple is not above his maſter. Every man ſhall be perfect, even as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beam that is in thine own eye? Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou ſeeſt not the beam that is in thine own eye? Firſt, thou hypocrite, caſt out the beam out of thine own eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye. Luke 6. 36.

¶ The v. Sunday after Trinitie.

The Collect.

GRant Lord, wee beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Congregation may joyfully serve thee in all godly quietnesse, through Jesus Christ our Lord.

The Epistle.

1.Pet.3.8. BE ye all of one minde, and of one heart, love as brethren, be pitifull, be courteous, meek, not rendring evill for evill, or rebuke for rebuke: but contrariwise blesse, knowing that ye are thereunto called even that ye should be heirs of the blessing. For hee that doth long after life, and loveth to see good dayes, let him refrain his tongue from evill, and his lips that they speak no guile. Let him eschew evill, and do good, let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers. Again, the face of the Lord is over them that do evill. Moreover, who is he that will harm you, if ye follow that which is good? Yea, happy are ye if any trouble happen unto you for righteousnes sake. Be not ye afraid for any terrour of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The Gospel.

Luke 5.1. IT came to passe that when the people preassed upon him, to hear the word of God, he stood by the lake of Genezareth, and saw two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships (which pertained to Simon) and prayed him that he would thrust out a little from the land. And he sate down, and taught the people out of the ship. When he had left speaking, he said unto Simon, Lanch out into the deep, & let slip your nets to make a draught. And Simon answered, and said unto him, Master, we have laboured all night, and have taken nothing: Nevertheless, at thy commandment, I will loose forth the net.

And

And when they had ſo done, they encloſed a great multitude of fiſhes. But their net brake, and they beckned to their fellows, which were in the other ſhip, that they ſhould come and help them. And they came and filled both ſhips, that they ſunk again. When Simon Peter ſaw this, hee fell down at Jeſus knees, ſaying, Lord, go from me, for I am a ſinfull man. For he was aſtonied, & all that were with him, at the draught of fiſhes which they had taken: & ſo was alſo James and John the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men. And they brought the ſhips to land, and forſook all, and followed him.

¶ The vi. ſunday after Trinity.

The Collect.

GOd which haſt prepared to them that love thee, ſuch good things as paſſe mans underſtanding: pour into our hearts ſuch love toward thee, that we loving thee in all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord.

The Epiſtle.

KNow ye not, that all wee which are baptized in Jeſus Chriſt, are baptized to die with him? wee are buried then with him by baptiſme for to die, that likewiſe as Chriſt was raiſed from death by the glory of the Father, even ſo wee alſo ſhould walk in a new life. For if wee be grafted in death like unto him, even ſo ſhall wee be partakers of his holy reſurrection: knowing this, that our old man is crucified with him alſo, that the body of ſin might utterly be deſtroyed, that henceforth we ſhould not be ſervants unto ſin. For hee that is dead, is juſtified from ſin. Wherefore if we be dead with Chriſt, we beleeve that we ſhall alſo live with him: knowing that Chriſt being raiſed from death, dieth no more, death hath no more power over him. For as touching that he died, he died concerning ſin once: and Rom. 6. 3.

as touching that he liveth, he liveth unto God. Likewise consider ye also, that ye are dead as touching sin, but are alive unto God, through Jesus Christ our Lord.

The Gospel.

Matth. 5.20. JEsus said unto his disciples, except your righteousnesse exceed the righteousnes of the Scribes and Pharisees, ye cannot enter into the kingdome of heaven. Ye have heard that it was said unto them of old time, Thou shalt not kill: whosoever killeth, shall be in danger of judgement. But I say unto you, that whosoever is angry with his brother unadvisedly, shall be in danger of judgement. And whosoever saith unto his brother, Racha, shall be in danger of a Councel. But whosoever saith, Thou fool, shall be in danger of hell fire. Therefore, if thou offerest thy gift at the altar, and there remembrest that thy brother hath ought against thee, leave there thine offering before the altar, & go thy way first, and be reconciled to thy brother, and then come, & offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him, lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the minister, and then thou be cast into prison. Verily, I say unto thee, Thou shalt not come out thence till thou hast payed the utmost farthing.

¶ The seventh Sunday after Trinitie.

The Collect.

LOrd of all power and might, which art the Authour and giver of all good things, graffe in our hearts the love of thy name, increase in us true religion, nourish us with all goodnesse, and of thy great mercy keep us in the same, through Jesus Christ our Lord.

The Epistle.

Rom. 6. 19. I Speak grosly, because of the infirmity of your flesh. As ye have given your members servants to uncleanesse, and to iniquity, (from one iniquity to another) even so now give over your members

members ſervants unto righteouſneſſe, that yee may be ſanctified. For when yee were ſervants of ſin, ye were void of righteouſneſſe. What fruit had ye then in thoſe things wherof ye are now aſhamed? For the end of thoſe things is death. But now are ye delivered from ſin, and made the ſervants of God, and have your fruit to bee ſanctified, and the end everlaſting life. For the reward of ſin is death, but eternall life is the gift of God, through Jeſus Chriſt our Lord.

The Goſpel.

IN thoſe dayes when there was a very great company, and had nothing to eat, Jeſus called his diſciples unto him, & ſaid unto them, I have compaſſion on the people, becauſe they have been now with mee three dayes, and have nothing to eat, and if I ſend them away faſting to their own houſes, they ſhall faint by the way: for divers of them came from far. And his diſciples anſwered him, Where ſhould a man have bread here in the wilderneſſe to ſatiſfie theſe? And he aſked them, how many loaves have ye? They ſaid, Seven. And he commanded the people to ſit down on the ground. And he took the ſeven loaves, and when he had given thanks, he brake and gave to his diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmall fiſhes: and when he had bleſſed, hee commanded them alſo to be ſet before them. And they did eat, and were ſufficed. And they took up of the broken meat that was left, ſeven baſkets full. And they that did eat, were about four thouſand. And he ſent them away. Mark 8.1.

¶ The viii. ſunday after Trinity.

The Collect.

GOd whoſe providence is never deceived, we humbly beſeech thee, that thou wilt put away from us all

hurtfull things, and give thoſe things which be profitable for us, through Jeſus Chriſt our Lord.

The Epiſtle.

Rom. 8.12. BRethren, wee are debtors not to the fleſh, to live after the fleſh: for if ye live after the fleſh, ye ſhall die: But if yee through the ſpirit do mortifie the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are the ſons of God. For ye have not received the ſpirit of bondage to fear any more: but yee have received the Spirit of adoption, whereby wee cry, Abba, Father. The ſame Spirit certifieth our ſpirit, that we are the ſons of God. If we be ſons, then are we alſo heirs, the heirs (I mean) of God, and heirs annexed with Chriſt, if ſo be that we ſuffer with him, that we may alſo be glorified together with him.

The Goſpel.

Matth. 7.15 BEware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening woolves: ye ſhal know them by their fruits. Do men gather grapes of thorns? or figs of thiſtles? Even ſo every good tree bringeth forth good fruits: but a corrupt tree bringeth forth evill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Every tree that bringeth not forth good fruit, is hewen down, and caſt into the fire. Wherefore by their fruit ye ſhall know them. Not every one that ſaith unto mee, Lord, Lord, ſhall enter into the kingdome of heaven: but he that doth the will of my Father which is in heaven, hee ſhall enter into the kingdom of heaven.

¶ The ix. ſunday after Trinitie.

The Collect.

GRant to us, Lord, wee beſeech thee, the Spirit to think and do alwayes ſuch things as be rightfull, that we which cannot be without thee, may by thee be able to live according to thy will, through Jeſus Chriſt our Lord.

The

The Epiſtle.

BRethren, I would not that ye ſhould be ignorant, 1.Cor.10.1.
how y our fathers were all under the cloud, and all paſſed thorow the ſea, and were all baptized under Moſes in the cloud, and in the ſea, and did all eat of one ſpirituall meat, and did all drink of one ſpirituall drink: and they drank of the ſpirituall rock that followed them, which rock was Chriſt. But in many of them had God no delight: for they were overthrown in the wilderneſſe. Theſe are enſamples to us, that we ſhould not luſt after evill things as they luſted: and that we ſhould not be worſhippers of images, as were ſome of them, according as it is written: The people ſate down to eat and drink, and roſe up to play. Neither let us be defiled with fornication, as ſome of them were defiled with fornication, and fel in one day three & twenty thouſand. Neither let us tempt Chriſt, as ſome of them tempted, and were deſtroyed of ſerpents. Neither murmure ye, as ſome of them murmured, and were deſtroyed of the deſtroier. All theſe things hapned unto them for enſamples: but are written to put us in remembrance, whō the ends of the world are come upon. Wherfore let him that thinketh he ſtandeth, take heed leſt he fall. There hath no other temptation taken you, but ſuch as followeth the nature of man. But God is faithfull, which ſhall not ſuffer you to be tempted above your ſtrength, but ſhall in the midſt of temptation make a way, that ye may be able to bear it.

The Goſpel.

IEſus ſaid unto his diſciples, There was a certain Luke 16.1.
rich man which had a ſteward, and the ſame was accuſed unto him that hee had waſted his goods. And he called him, & ſaid unto him, How is it that I hear this of thee? Give accounts of thy ſtewardſhip, for thou mayeſt be no longer ſteward. The ſteward ſaid within himſelf, What ſhal I do? for my maſter taketh away from me the ſtewardſhip. I cannot dig, and

to beg I am aſhamed. I wote what to do, that when I am put out of the ſtewardſhip, they may receiue me into their houſes. So when he had called all his maſters debtors together, hee ſaid unto the firſt, How much oweſt thou unto my maſter? and he ſaid, An hundred tuns of oyl. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, How much oweſt thou? And he ſaid, An hundred quarters of wheat. He ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely. For the children of this world, are in their nation wiſer then the children of light. And I ſay unto you, Make you friends of the unrighteous Mammon, that when yee ſhall haue need, they may receiue you into euerlaſting habitations.

¶ The x ſunday after Trinitie.

The Collect.

LEt thy merciful eares, O Lord, be open to the prayers of thy humble ſeruants: and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord.

The Epiſtle.

1. Cor. 12. 1 CONcerning ſpirituall things, brethren, I would not haue you ignorant. Ye know that ye were Gentiles, and went your wayes unto dumb images, euen as ye were led. Wherefore I declare unto you, that no man ſpeaking by the Spirit of God defieth Jeſus. Alſo, no man can ſay that Jeſus is the Lord, but by the holy Ghoſt. There are diuerſities of gifts, yet but one Spirit. And there are differences of adminiſtrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withall. For to one is giuen through the Spirit the utterance of wiſdom, to another is giuen

the

the utterance of knowledge by the ſame Spirit, to another is given faith by the ſame Spirit, to another the gift of healing by the ſame Spirit, to another power to do miracles, to another to prophesie, to another iudgement to diſcern ſpirits, to another divers tongues, to another the interpretation of tongues: and theſe all worketh the ſelf ſame Spirit, dividing to every man a ſeverall gift, even as he will.

The Goſpel.

AND when he was come near to Jeruſalem, he beheld the city, and wept on it, ſaying, If thou hadſt known thoſe things which belong unto thy peace, even in this thy day, thou wouldeſt take heed: but now are they hid from thine eyes. For the dayes ſhall come unto thee, that thine enemies ſhall caſt a bank about thee, and compaſſe thee round, and keep thee in on every ſide, & make thee even with the ground, and thy children which are in thee: and they ſhall not leave in thee one ſtone upon another, becauſe thou knoweſt not the time of thy viſitation. And hee went into the temple, and began to caſt out them that ſold therin, and them that bought, ſaying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of theeves. And he taught dayly in the temple. Luk. 19. 41.

¶ The xi. ſunday after Trinitie.

The Collect.

GOd which declareſt thy almighty power moſt chiefly in ſhewing mercy and pity: give unto us abundantly thy grace, that wee running to thy promiſes, may be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord.

The Epiſtle.

BRethren, as appertaining to the goſpel which I preached unto you, which ye have alſo accepted, and in the which ye continue, by the which ye are alſo ſaved: I do you to wit, after what maner 1. Cor. 15. 1.

ner I preached unto you, if ye keep it, except ye have beleeved in vain. For firſt of all I delivered unto you that which I received, how that Chriſt died for our ſins, agreeing to the Scriptures: and that he was buried, and that he roſe again the third day, according to the Scriptures, and that he was ſeen of Cephas, then of the twelve: after that, he was ſeen of mo then five hundred brethren at once, of which many remain unto this day, and many are fallen aſleep. After that appeared he to James, then to all the Apoſtles, and laſt of all he was ſeen of mee, as of one that was born out of due time: for I am the leaſt of the Apoſtles, which am not worthy to be called an Apoſtle, becauſe I have perſecuted the Congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vain. But I laboured more abundantly then they all: yet not I, but the grace of God which is with mee. Therefore whether it were I, or they, ſo we preached, and ſo ye have beleeved.

The Goſpel.

Luk. 18.9. CHriſt told this parable unto certain which truſted in themſelves that they were perfect, and deſpiſed other. Two men went up into the Temple to pray, the one a Phariſee, and the other a Publicane. The Phariſee ſtood and prayed thus with himſelf: God I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or as this Publicane. I faſt twice in the week, I give tithe of all that I poſſeſſe. And the Publicane ſtanding afar off, would not lift up his eyes to heaven, but ſmote his breaſt, ſaying, God be mercifull to me a ſinner. I tell you, this man departed home to his houſe, juſtified more then the other. For every man that exalteth himſelf, ſhall be brought lowe: and hee that humbleth himſelf, ſhall be exalted.

The

¶ The xii. Sunday after Trinitie.

The Collect.

ALmighty and everlasting God, which art alwayes more ready to hear, then we to pray, and art wont to give more then either we desire or deserve: pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving unto us that, that our prayer dare not presume to ask, through Jesus Christ our Lord.

The Epistle.

SUch trust have we through Christ to Godward, not that we are sufficient of our selves to think any thing as of our selves: but if we be able unto any thing, the same cometh of God, which hath made us able to minister the New testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance (which glory is done away:) why shal not the ministration of the Spirit be much more glorious? For if the ministration of condemnation be glorious, much more doth the ministration of righteousnesse exceed in glory. 2. Cor. 3. 4

The Gospel.

JEsus departed from the coasts of Tyre and Sidon, and came unto the sea of Galilee, thorow the midst of the coasts of the ten cities. And they brought unto him one that was deaf, and had an impediment in his speech: and they prayed him to put his hand upon him. And when he had taken him aside from the people, he put his fingers into his ears, & did spit, & touched his tongue, and looked up to heaven, and sighed, and said unto him, Ephata, that is to say, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he commanded them Mark 7. 3

that

that they ſhould tell no man. But the more he forbade them, ſo much the more a great deal they publiſhed, ſaying, He hath done all things well, he hath made both the deaf to hear, and the dumb to ſpeak.

¶ The xiii. ſunday after Trinity.

The Collect.

ALmighty and mercifull God, of whoſe onely gift it cometh, that thy faithfull people do unto thee true and laudable ſervice: grant we beſeech thee, that wee may ſo run to thy heavenly promiſes, that we fail not finally to attain the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

al 3.16. TO Abraham & his ſeed were the promiſes made. He ſaith not, In his ſeeds, as of many: but, In thy ſeed, as of one, which is Chriſt. This I ſay, that the Law, which began afterward beyond four hundred and thirty yeers, doth not diſanull the Teſtament that was confirmed afore of God unto Chriſt-ward, to make the promiſe of none effect. For if the inheritance come of the law, it cometh not now of promiſe: but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? the law was added becauſe of tranſgreſſion (till the ſeed came, to whom the promiſe was made) and it was ordained by angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then againſt the promiſe of God? God forbid. For if there had been a law given which could have given life, then no doubt righteouſneſſe ſhould have come by the law. But the Scripture concludeth all things under ſin, that the promiſe by the faith of Jeſus Chriſt ſhould be given to them that beleeve.

The Goſpel.

L.10.23. HAppy are the eyes which ſee the things that yee ſee. For I tell you that many Prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them, and to hear thoſe things

things which ye hear, and have not heard them. And behold, a certain Lawyer ſtood up, & tempted him, ſaying, Maſter, what ſhall I do to inherite eternall life. He ſaid unto him, What is written in the law? how readeſt thou? And he anſwered and ſaid, Love the Lord thy God with all thy heart, & with all thy ſoul, and with all thy ſtrength, and with all thy minde, & thy neighbour as thy ſelf. And he ſaid unto him, Thou haſt anſwered right: This do, and thou ſhalt live. But he, willing to juſtifie himſelf, ſaid unto Jeſus, And who is my neighbour? Jeſus anſwered and ſaid, A certain man deſcended from Jeruſalem to Jericho, & fell among theeves, which robbed him of his raiment, and wounded him, and departed, leaving him half dead. And it chanced that there came down a certain prieſt that ſame way, and when he ſaw him, he paſſed by. And likewiſe a Levite (when he went nigh to the place) came and looked on him, and paſſed by. But a certain Samaritane as hee journeyed, came unto him, and when he ſaw him, hee had compaſſion on him, and went to him, and bound up his wounds, and poured in oyl and wine, and ſet him on his own beaſt, and brought him to a common Inne, and made proviſion for him. And on the morrow, when hee departed, hee took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again, I will recompenſe thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the theeves? And he ſaid unto him, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go and do thou likewiſe.

¶ The xiiii. ſunday after Trinity.

The Collect.

ALmighty and everlaſting God, give unto us the increaſe of faith, hope, and charity: & that we may obtain that which thou doeſt promiſe, make us to love that which thou doeſt command, through Jeſus Chriſt our Lord.

The

The Epiſtle.

Gal 5 16. I Say, Walk in the Spirit, and fulfill not the luſt of the fleſh. For the fleſh luſteth contrary to the ſpirit, and the ſpirit contrary to the fleſh. Theſe are contrary one to the other, ſo that yee cannot do whatſoever ye would. But & if ye be led of the Spirit, then are yee not under the law. The deeds of the fleſh are manifeſt, which are theſe: adultery, fornication, uncleanneſſe, wontonneſſe, worſhipping of images, witchcraft, hatred, variance, zeal, wrath, ſtrife, ſeditions, ſects, envying, murder, drunkenneſſe, gluttony, and ſuch like, of the which I tell you before, as I have told you in times paſt, that they which commit ſuch things, ſhall not be inheritours of the kingdom of God. Contrarily, the fruit of the Spirit is love, joy, peace, long ſuffereng, gentleneſſe, goodneſſe, faithfulneſſe, meekneſſe, temperance: againſt ſuch there is no law. They truly that are Chriſts, have crucified the fleſh, with the affections and luſts.

The Goſpel.

Luk. 17. 11. AND it chanced as Jeſus went to Jeruſalem, that he paſſed thorow Samaria and Galilee. And as he entred into a certain town, there met him ten men that were lepers, which ſtood afar off, and put forth their voices, and ſaid, Jeſus maſter, have mercy on us. When he ſaw them, he ſaid unto them, Go, ſhew your ſelves unto the Prieſts. And it came to paſſe, that as they went they were cleanſed. And one of them when he ſaw that he was cleanſed, turned back again, and with a loud voice praiſed God, and fell down on his face at his feet, and gave him thanks, and the ſame was a Samaritane. And Jeſus anſwered and ſaid, Are there not ten cleanſed? But where are thoſe nine? There are not found that returned again to give God praiſe, ſave onely this ſtranger. And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

The

The Collect.

KEep we beseech thee, O Lord, thy Church with thy perpetuall mercy: and because the frailty of man without thee cannot but fal, keep us ever by thy help, and lead us to all things profitable to our salvation, through Jesus Christ our Lord.

The Epistle.

YEe see how large a letter I have written unto you with mine own hand. As many as desire with outward appearance to please carnally, the same constrain you to be circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselves which are circumcised, keep not the law, but desire to have you circumcised, that they might rejoyce in your flesh. God forbid that I should rejoyce, but in the Crosse of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world. For in Christ Jesus, neither circumcision availeth any thing at all, nor uncircumcision, but a new creature. And as many as walk according unto this rule, peace be on them, and mercie, and upon Israel, that pertaineth to God. From henceforth let no man put mee to businesse: For I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. Gal. 6. 11.

The Gospel.

NO man can serve two masters: For either hee shall hate the one, and love the other, or else lean to the one, and despise the other. Yee cannot serve God and Mammon. Therefore I say unto you, Be not carefull for your life, what ye shall eat or drink, nor yet for your body, what raiment ye shal put on. Is not the life more worthy then meat? & the body more of value then raiment? Behold the fowls of the air, for they sowe not, nether do they reap, nor carry into the barns, Matth. 6. 24.

barns, and your heavenly Father feedeth them. Are ye not much better then they? Which of you by taking carefull thought can adde one cubite unto his ſtature? And why care yee for raiment? Conſider the lilies of the field how they grow, they labour not, neither do they ſpin: and yet I ſay unto you, that even Solomon in all his royalty was not clothed like one of theſe. Wherefore if God ſo clothe the graſſe of the field, (which though it ſtand to day, is to morrow caſt into the furnace) ſhall he not much more do the ſame for you, O ye of little faith? Therfore take no thought, ſaying, What ſhall we eat, or what ſhall we drink, or wherewith ſhall we be clothed? (After all theſe things do the Gentiles ſeek:) For your heavenly Father knoweth that yee have need of all theſe things. But rather ſeek ye firſt the kingdom of God, and the righteouſneſſe thereof, and all theſe things ſhall be miniſtred unto you. Care not then for the morrow, for to morrow day ſhall care for it ſelf. Sufficient unto the day is the travell thereof.

¶ The xvi. ſunday after Trinity.

The Collect.

LOrd, we beſeech thee, let thy continuall pity cleanſe and defend thy Congregation: and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſſe, through Jeſus Chriſt our Lord.

The Epiſtle.

Ephe. 3. 13. I Deſire that you faint not becauſe of my tribulations that I ſuffer for your ſakes, which is your praiſe. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, which is Father of all that is called Father in heaven & earth, that hee would grant you according to the riches of his glory, that yee may be ſtrengthned with might by his Spirit in the inner man, that Chriſt may dwell in your

your hearts by faith, that ye being rooted and grounded in love, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent love of the knowledge of Christ, that ye might be filled with all fulnesse which cometh of God. Unto him that is able to do exceeding abundantly above all that wee ask or think, according to the power that worketh in us, be praise in the Congregation by Christ Jesus, throughout all generations from time to time, Amen.

The Gospel.

AND it fortuned that Jesus went into a city called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the city, behold, there was a dead man carried out, which was the only son of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh, and touched the coffin: and they that bare him, stood still. And he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all, and they gave the glory unto God, saying, A great Prophet is risen up among us, and GOD hath visited his people. And this rumour of him went forth throughout all Jury, and throughout all the regions which lie round about. Luke 7. 11.

¶ The xvii Sunday after Trinitie.

The Collect.

LORD wee pray thee, that thy grace may alwayes prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord.

The

The Epiſtle.

Epheſ. 4. 1. I (Which am a priſoner of the Lord) exhort you, that yee walk worthy of the vocation, wherewith yee are called, with all lowlineſſe and meekneſſe, with humbleneſſe of minde, forbearing one another through love, and be diligent to keep the unity of the Spirit, through the bond of peace, being one body and one Spirit, even as ye are called in one hope of your calling. Let there be but one Lord, one Faith, one Baptiſme, one God and Father of all, which is above all, and through all, and in you all.

The Goſpel.

Luke 14. 1. IT chanced that Jeſus went into the houſe of one of the chief Phariſees, to eat bread on the ſabbath day, & they watched him. And behold, there was a certain man before him which had the dropſie. And Jeſus anſwered & ſpake unto the Lawyers and Phariſees, ſaying, Is it lawfull to heal on the Sabbath day? And they held their peace. And hee took him, and healed him, and let him go, and anſwered them, ſaying, Which of you ſhall have an aſſe, or an ox fallen into a pit, and will not ſtraight way pull him out on the Sabbath day? And they could not anſwer him again to theſe things. Hee put forth alſo a ſimilitude to the gueſts, when he marked how they preſſed to be in the higheſt rooms, and ſaid unto them, When thou art bidden to a wedding of any man, ſit not down in the higheſt room, leſt a more honourable man then thou be bidden of him, and hee that bade him and thee, come and ſay to thee, Give this man room, and thou begin with ſhame to take the loweſt room. But rather when thou art bidden, go and ſit in the loweſt room, that when he that bade thee cometh, he may ſay unto thee, Friend, ſit up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf ſhall be brought low, and he that humbleth himſelf ſhall be exalted.

The

The Collect.

LOrd we beseech thee, grant thy people grace to avoid the infections of the devill, and with pure heart and minde to follow thee the only God, through Jesus Christ our Lord.

The Epistle.

I Thank my God alwayes on your behalf for the grace of God which is given you by Jesus Christ, that in all things ye are made rich by him in all utterance, and in all knowledge by the which things the testimony of Jesus Christ was confirmed in you, so that ye are behinde in no gift, waiting for the appearing of our Lord Jesus Christ, which shall also strengthen you to the end, that yee may be blameless in the day of the coming of our Lord Jesus Christ. 1. Cor. 1. 4.

The Gospel.

WHen the Pharisees had heard that Jesus had put the Saduces to silence, they came together, and one of them (which was a doctour of the law) asked him a question, tempting him, and saying, Master, which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy minde, This is the first and greatest commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. In these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose Son is he? They said unto him, The Son of David. Yee said unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he then his sonne? Matt. 22. 34

And no man was able to anſwer him any thing, neither durſt any man from that day forth aſk him any mo queſtions.

¶ The xix. ſunday after Trinitie.

The Collect.

O God, forasmuch as without thee we are not able to please thee: grant that the working of thy mercy may in all things direct and rule our hearts, through Jeſus Chriſt our Lord.

The Epiſtle.

Ephes. 4. 17

THis I ſay, and teſtifie through the Lord, that yee henceforth walk not as other Gentiles walk, in vanity of their minde, while they are blinded in their underſtanding, being far from a godly life, by the meanes of the ignorance that is in them, and becauſe of the blindneſſe of their hearts: which being paſt repentance, have given themſelves over unto wantonneſſe, to work all manner of uncleanneſſe, even with greedineſſe. But ye have not ſo learned Chriſt: if ſo be that ye have heard him, and have been taught in him, as the truth is in Jeſu (as concerning the converſation in times paſt) to lay from you the old man, which is corrupt according to the deceiveable luſts: to be renewed alſo in the ſpirit of your minde, and to put on that new man, which after God is ſhapen in righteouſneſſe and true holineſſe. Wherefore put away lying, and ſpeak every man truth unto his neighbour, forasmuch as wee are members one of another. Be angry, but ſin not. Let not the Sun go down upon your wrath, neither give place to the backbiter. Let him that ſtole, ſteal no more, but let him labour with his hands the thing which is good, that he may give unto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is,

that

that it may miniſter grace unto the hearers. And grieve not the holy Spirit of God, by whom ye are ſealed unto the day of redemption. Let all bitterneſſe, and fierceneſſe, and wrath, and roaring and curſed ſpeaking be put away from you, with all maliciouſneſſe. Be ye courteous one to another, mercifull, forgiving one another, even as God for Chriſts ſake hath forgiven you.

The Goſpel.

IEſus entred into a ſhip, and paſſed over, and came into his own citie. And behold, they brought to him a man ſick of the palſie, lying in a bed. And when Jeſus ſaw the faith of them, hee ſaid to the ſick of the palſie, Son, be of good chear, thy ſins be forgiven thee. And behold, certain of the ſcribes ſaid within themſelves, This man blaſphemeth. And when Jeſus ſaw their thoughts, he ſaid, Wherefore think yee evill in your hearts? Whether is it eaſier to ſay, Thy ſinnes be forgiven thee, or to ſay, Ariſe, and walk? But that yee may know that the Sonne of man hath power to forgive ſinnes in earth: Then ſaid hee to the ſick of the palſie, Ariſe, take up thy bed, and go unto thy houſe. And he aroſe and departed to his houſe. But the people that ſaw it, marvelled, and glorified God, which had given ſuch power unto men. Matth. 9. 1.

¶ The xx. ſunday after Trinity.

The Collect.

ALmighty and mercifull God, of thy bountifull goodneſſe keep us from all things that may hurt us: that we being ready both in body and ſoul, may with free hearts accompliſh thoſe things that thou wouldeſt have done, through Jeſus Chriſt our Lord.

The Epiſtle.

Ephel. 5. 15. TAke heed therefore how ye walk circumſpectly, not as unwiſe, but as wiſe men, redeeming the time, becauſe the dayes are evill. Wherefore be ye not unwiſe, but underſtand what the will of the Lord is, and be not drunken with wine wherein is exceſſe: but be ye filled with the Spirit, ſpeaking unto your ſelves in pſalms and hymnes, and ſpirituall ſongs, ſinging and making melody to the Lord in your hearts, giving thanks alwayes for all things unto God the Father in the Name of our Lord Jeſus Chriſt, ſubmitting your ſelves one to another in the fear of God.

The Goſpel.

Matth. 22. 1 JEſus ſaid, The Kingdome of heaven is like unto a man that was a king, which made a marriage for his ſonne, and ſent forth his ſervants to call them that were bidden to the wedding: and they would not come. Again, hee ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their wayes, one to his farm place, another to his merchandiſe, and the remnant took his ſervants and entreated them ſhamefully, and ſlew them. But when the king heard thereof, he was wroth, and ſent forth his men of war, and deſtroyed thoſe murderers, and burnt up their citie. Then ſaid he unto his ſervants, The marriage indeed is prepared, but they which were bidden were not worthy. Go yee therefore out into the highwayes, and as many as yee finde, bid them to the marriage. And the ſervants went forth into the high-wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furniſhed with gheſts. Then the king came in to ſee the gheſts, and when hee ſpied there a man which had not on a wedding garment, hee ſaid unto him,

him, Friend, how camest thou in hither, not having a wedding garment? And he was even speechlesse. Then said the King to the ministers, Take and binde him hand and foot, and cast him into outer darknesse, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

¶ The xxi. sunday after Trinity.

The Collect.

GRant wee beseech thee mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet minde, through Jesus Christ our Lord.

The Epistle.

MY brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, that ye may stand against all the assaults of the devill. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers, even governours of the darknesse of this world, against spirituall craftinesse in heavenly things. Wherefore take unto you the whole armour of God, that ye may be able to resist in the evil day, and stand perfect in all things. Stand therefore, and your loins gird with the truth, having on the brest-plate of righteousnesse, and having shoes on your feet, that yee may be prepared for the Gospel of peace. Above all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God. And pray alwayes with all manner prayer and supplication in the Spirit, and watch thereunto with all instance and supplication for all Saints, and for mee, that utterance may be given unto me, that I may open my mouth freely, to utter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speak freely, as I ought to speak. Ephe. 6. 10.

The Goſpel. 4.46.

Iohn. 4. 46. THere was a certain Ruler, whoſe ſon was ſick at Capernaum. Aſſoon as the ſame heard that Jeſus was come out of Jury into Galilee, hee went unto him, and beſought him that hee would come down and heal his ſonne: for hee was even at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſignes and wonders, ye will not beleeve. The Ruler ſaid unto him, Sir, come down or ever that my ſon die. Jeſus ſaith unto him, Go thy way, thy ſon liveth. The man beleeved the word that Jeſus had ſpoken unto him, and he went his way. And as he was going down, the ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired hee of them the hour when he began to amend. And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was the ſame hour in the which Jeſus ſaid unto him, Thy ſon liveth. And he beleeved, and all his houſhold. This is again the ſecond miracle that Jeſus did, when he was come out of Jury into Galilee.

¶ The xxii. ſunday after Trinity.

The Collect.

LOrd we beſeech thee to keep thy houſhold the Church in continuall godlineſſe, that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord.

The Epiſtle.

Phil. 1. 3. I Thank my God with all remembrance of you alwayes in all my prayers for you, and pray with gladneſſe becauſe ye are come into the fellowſhip of the Goſpel, from the firſt day untill now: and am ſurely certified of this, that he which hath begun a good work in you, ſhall perform it, until the day of Jeſus Chriſt, as it becometh mee that I ſhould

ſudge of you all, becauſe I have you in my heart, foraſmuch as ye are all companions of grace with me, even in my bonds, and in the defending and eſtabliſhing of the goſpel. For God is my record, how greatly I long after you all from the very heart root in Jeſus Chriſt. And this I pray, that your love may increaſe yet more and more in knowledge and in all underſtanding, that yee may accept the things that are moſt excellent, that yee may be pure, and ſuch as offend no man, untill the day of Chriſt, being filled with the fruit of righteouſneſſe, which cometh by Jeſus Chriſt, unto the glory and praiſe of God.

The Goſpel.

PEter ſaid unto Jeſus, Lord, how oft ſhall I forgive my brother, if he ſinne againſt mee? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, Untill ſeven times, but, ſeventy times ſeven times. Therefore is the kingdome of heaven likened unto a certain man that was a king, which would take accompts of his ſervants. And when he had begun to reckon, one was brought unto him, which ought him ten thouſand talents: But foraſmuch as hee was not able to pay, his lord commanded him to bee ſold, and his wife and children, and all that he had, and paiment to be made. The ſervant fell down, and beſought him, ſaying, Sir, have patience with me, and I will pay thee all. Then had the lord pitie on that ſervant, and looſed him, and forgave him the debt. So the ſame ſervant went out, and found one of his fellowes which ought him an hundred pence: and hee laid hands on him, and took him by the throat, ſaying, Pay that thou oweſt. And his fellow fell down, and beſought him ſaying, Have patience with me, and I will pay thee all. And hee would not, but he went and caſt him into priſon, till he ſhould pay the debt. So when his fellowes ſaw what was done, they were very ſorry, and came and told unto Matt. 18. 21

their lord all that had happened. Then his lord called him, and ſaid unto him, O thou ungratious ſervant, I forgave thee all that debt, when thou deſiredſt me: ſhouldeſt not thou alſo have had compaſſion on thy fellow, even as I had pity on thee? and his lord was wroth, and delivered him to the Jaylours, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

¶ The xxiiii. ſunday after Trinity.

The Collect.

GOd our refuge and ſtrength, which art the authour of all godlines, be ready to hear the devout prayers of thy Church: and grant that thoſe things which wee aſk faithfully, we may obtain effectually, through Jeſus Chriſt our Lord.

The Epiſtle.

Phil. 3. 17. BRethren, be ye followers together of me, and look on them which walk even ſo as ye have us for an example. For many walk of whom I have told you often, and now tell you weeping, that they are the enemies of the croſſe of Chriſt, whoſe end is damnation, whoſe belly is their god, and glory to their ſhame, which are worldly minded. But our converſation is in heaven, from whence we look for the Saviour, even the Lord Jeſus Chriſt, which ſhall change our vile body, that it may be like unto his glorious body, according to the working, whereby he is able alſo to ſubdue all things unto himſelf.

The Goſpel.

Matt. 22. 15 THen the Phariſees went out, and took counſell how they might tangle him in his words. And they ſent out unto him their diſciples with Herods ſervants, ſaying, Maſter, wee know that thou art true, and teacheſt the way of God truly, neither careſt

careſt thou for any man: for thou regardeſt not the outward appearance of men. Tell us therefore, how thinkeſt thou: Is it lawfull that tribute be given unto Ceſar, or not? But Jeſus perceiving their wickedneſſe, ſaid, Why tempt ye mee, ye hypocrites? Shew mee the tribute money. And they took him a peny. And he ſaid unto them, Whoſe is this image and ſuperſcription? They ſaid unto him, Ceſars. Then ſaid he unto them, Give therefore unto Ceſar, the things which are Ceſars, and unto God, thoſe things which are Gods. When they heard theſe words, they marvelled, and left him, and went their way.

¶ The xxiiii. ſunday after Trinity.

The Collect.

LOrd, we beſeech thee, aſſoil thy people from their offences, that through thy bountifull goodneſſe we may be delivered from the bands of all thoſe ſinnes, which by our frailty wee have committed. Grant this, we beſeech thee, &c.

The Epiſtle.

WEe give thanks to God the Father of our Lord Jeſus Chriſt alwayes for you in our prayers. Coloſſ. 1. For we have heard of your faith in Chriſt Jeſu, and of the love which ye bear to all ſaints, for the hopes ſake which is laid up in ſtore for you in heaven. Of which hope yee heard before by the true word of the goſpel, which is come unto you, even as it is into all the world, and is fruitfull, as it is alſo among you, from the day in the which ye heard of it, and had experience in the grace of God through the truth, as yee learned of Epaphras our dear fellow ſervant, which is for you a faithfull Miniſter of Chriſt, which alſo declared unto us your love which yee have in the Spirit. For this cauſe wee alſo, even ſince the day we heard of it, have not ceaſed to pray for you, and to deſire that ye might be fulfilled with

the

the knowledge of his will, in all wiſedome and ſpirituall underſtanding, that yee might walk worthy of the Lord, that in all things ye may pleaſe, being fruitfull in all good workes, and increaſing in the knowledge of God, ſtrengthened with all might, through his glorious power, unto all patience and long ſuffering, with joyfulneſſe, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.

The Goſpel.

Matt. 9. 18. WHile Jeſus ſpake unto the people, behold, there came a certain Ruler, and worſhipped him, ſaying, My daughter is even now deceaſed, but come and lay thine hand upon her, and ſhee ſhall live. And Jeſus aroſe and followed him, and ſo did his diſciples. And behold, a woman which was diſeaſed with an iſſue of blood twelve yeares, came behinde him, and touched the hem of his veſture. For ſhe ſaid within her ſelf, If I may touch but even his veſture only, I ſhall be ſafe. But Jeſus turned him about, & when he ſaw her, he ſaid, Daughter, be of good comfort, thy faith hath made thee ſafe. And the woman was made whole even the ſame time. And when Jeſus came into the Rulers houſe, and ſaw the minſtrels and people making a noiſe, he ſaid unto them, Get you hence, for the maid is not dead, but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, hee went in, and took her by the hand, and ſaid, Damoſell, ariſe. And the damoſel aroſe. And this noiſe was abroad in all that land.

¶ The xxv. ſunday after Trinity.

The Collect.

STir up, we beſeech thee, O Lord, the wils of thy faithfull people, that they plenteouſly bringing forth the fruit of good workes, may of thee be plenteouſly rewarded, through Jeſus Chriſt our Lord. Amen.

The

The xxv. ſunday after Trinity.

The Epiſtle.

BEhold, the time cometh, ſaith the Lord, that I will raiſe up the righteous branch of David, which King ſhall bear rule, and he ſhall proſper with wiſdome, and ſhall ſet up equitie and righteouſneſſe again in the earth. In his time ſhall Juda be ſaved, and Iſrael ſhall dwel without fear. And this is the Name that they ſhall call him, Even the Lord our righteouſneſſe. And therefore behold, the time cometh, ſaith the Lord, that it ſhall be no more ſaid, The Lord liveth, which brought the children of Iſrael out of the land of Egypt: but, The Lord liveth which brought forth, and led the ſeed of the houſe of Iſrael out of the North land, and from all countreys where I have ſcattered them, and they ſhall dwel in their own land again. Jere. 23. 5.

The Goſpel.

WHen Jeſus lift up his eyes, and ſaw a great company come unto him, hee ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? this he ſaid to prove him, for he himſelf knew what he would do. Philip anſwered him, Two hundred peny worth of bread are not ſufficient for them that every man may take a little. One of his diſciples, Andrew Simon Peters brother, ſaid unto him, There is a lad here, which hath five barley loaves and two fiſhes, but what are they among ſo many? And Jeſus ſaid, Make the people ſit down. There was much graſſe in the place. So the men ſate down in number about five thouſand. And Jeſus took the bread, and when he had given thanks, hee gave to his diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes as much as they would. When they had eaten enough, he ſaith unto his diſciples, Gather up the broken meat which remaineth, that nothing be loſt. And they gathered it together, and filled twelve baſkets with the broken John 6. 5.

broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is of a truth the same Prophet that should come into the world.

¶ If there be any mo sundayes before Advent sunday, to supply the same, shall be taken the service of some of those sundayes that were omitted between the Epiphany and Septuagesima.

¶ Saint Andrews day.

The Collect.

ALmighty God, which didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto us all that we being called by thy holy word, may forthwith give over our selves obediently to fulfill thy holy Commandments, through the same Jesus Christ our Lord.

The Epistle.

Rom. 10 9. IF thou acknowledge with thy mouth, that Jesus is the Lord, and beleeve in thy heart, that God raised him up from death, thou shalt be safe. For to beleeve with the heart, justifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture saith, Whosoever beleeveth on him, shall not be confounded. There is no difference between the Jew and the Gentile: for one is Lord of all, which is rich unto all that call upon him. For whosoever doth call on the Name of the Lord, shall be safe. How then shall they call on him, on whom they have not beleeved? How shall they beleeve on him of whom they have not heard? how shal they hear without a preacher? And how shall they preach without they be sent? as it is written, How beautifull are the feet of them which bring tidings

of

of peace, and bring tidings of good things? But they have not all obeyed to the Gospel. For Esay saith, Lord, who hath beleeved our sayings? So then saith cometh by hearing, and hearing cometh by the word of God. But I ask, Have they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I demand whether Israel did know, or no? First, Moses saith, I will provoke you to envie by them that are no people, by a foolish nation I will anger you. Esay after that is bold, and saith, I am found of them that sought me not, I am manifest unto them that asked not after mee. But against Israel he saith, All day long have I stretched forth my hands unto a people that beleeveth not, but speaketh against mee.

The Gospel.

AS Jesus walked by the sea of Galilee, he saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers) and hee saith unto them, Follow me, and I will make you to become fishers of men. And they straight way left their nets, and followed him. And when he was gone forth from thence, hee saw other two brethren, James the son of Zebedee, and John his brother in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the ship and their father, and followed him. Matt. 4. 18.

¶ Saint Thomas the Apostle.

The Collect.

ALmighty and everliving God, which for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sons resurrection: grant us so perfectly and without all doubt to beleeve in thy Son Jesus Christ, that our faith in thy sight never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, &c.

The

The Epistle.

Ephes. 2. 19. NOw are yee not strangers, nor forreiners, but citizens with the Saints, and of the houshold of God, and are built upon the foundation of the Apostles & Prophets, Jesus Christ himselfe being the head corner stone: in whom what building soever is coupled together, it groweth unto an holy temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel.

Joh. 20. 24. THomas one of the twelve, which is called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, Wee have seen the Lord. But hee said unto them, Except I see in his hands the print of the nailes, and put my finger into the print of the nails, and thrust my hand into his side, I will not beleeve. And after eight dayes, again his disciples were within, and Thomas with them. Then came Jesus, when the doors were shut, and stood in the midst, and said, Peace be unto you. And after that he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeving. Thomas answered and said unto him, My Lord and my God. Jesus said unto him, Thomas, because thou hast seen me, thou hast beleeved. Blessed are they that have not seen, and yet have beleeved, and many other signes truly did Jesus in the presence of his disciples, which are not written in this book. These are written that ye might beleeve that Jesus Christ is the Son of God, and that in beleeving ye might have life through his Name.

¶ The conversion of Saint Paul.

The Collect.

GOd which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant we beseech

beseech thee, that we which have his wonderful conversion in remembrance, may follow & fulfil thy holy doctrine that he taught, through Jesus Christ our Lord. Amen.

The Epistle.

AND Saul yet breathing out threatnings, and slaughter against the disciples of the Lord, went unto the high Priest, and desired of him letters to carry to Damasco to the Synagogues, that if he found any of this way (were they men or women) hee might bring them bound to Jerusalem. And when he journeyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice, saying to him, Saul, Saul, why persecutest thou me? And he said, What art thou Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the prick. And he both trembling and astonied said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the citie, and it shall be told thee what thou must do. The men which journeyed with him stood amazed, hearing a voice, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he saw no man: but they led him by the hand, & brought him into Damasco. And he was three dayes without sight, and neither did eat nor drink. And there was a certain disciple at Damasco, named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and seek in the house of Judas, after one called Saul of Tharsus: For behold, he prayeth, and hath seen in a vision a man named Ananias coming in unto him, and putting his hands on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Jerusalem, and here he hath authority

Acts 9. 1.

of

of the high priests, to binde all that call on thy Name. The Lord said unto him, Go thy way, for hee is a chosen vessell unto mee, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my names sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord that appeared unto thee in the way, as thou camest, hath sent mee, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had been scales, and he received sight, and arose and was baptized, and received meat, and was comforted. Then was Saul certain dayes with the disciples which were at Damasco. And straightway he preached Christ in the synagogues, how that hee was the Son of God. But all that heard him were amazed, and said, Is not this he that spoiled them which called on this Name in Jerusalem, and came hither for that intent, that hee might bring them bound unto the high priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

Matt. 19. 27 PEter answered, and said unto Jesus, Behold, we have forsaken all, and followed thee, what shall we have therefore? Jesus said unto them, Verily I say unto you, that when the Son of man shall sit on the seat of his Majesty, yee that have followed mee in the regeneration, shall sit also upon twelve seats, and judge the twelve tribes of Israel. And every one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The

¶ The purification of the Virgin Mary.

The Collect.

ALmighty and everliving God, we humbly beseech thy Majesty, that as thy onely begotten Sonne was this day presented in the Temple in substance of our flesh: So grant that we may be presented unto thee with pure and clear mindes, by Jesus Christ our Lord. Amen.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

WHen the time of her Purification (after the law of Moses) was come, they brought him to Jerusalem, to present him to the Lord (as it is written in the Law of the Lord: Every manchilde that first openeth the matrix, shall be called holy to the Lord) and to offer (as it is said in the Law of the Lord) a pair of turtle dooves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answer had hee received of the holy Ghost, that he should not see death, except hee first saw the Lord Christ. And hee came by inspiration into the Temple. Luk. 2. 22.

¶ Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traitor Judas, didst chuse thy faithfull servant Matthias to be of the number of the twelve Apostles: grant that thy Church being alway preserved from false apostles, may be ordered and guided by faithfull and true Pastours, through Jesus Christ our Lord.

The Epistle.

IN those dayes Peter stood up in the midst of the disciples and said, (the number of names that were together, were about an hundred & twenty) Acts 1. 15.

Ye men & brethren, this scripture must needs have been fulfilled, which the holy Ghost through the mouth of David, spake before of Judas, which was guide to them that took Jesus. For hee was numbred with us, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the mids, and all his bowels gushed out. And it was known unto all the inhabiters of Jerusalem, insomuch that the same field is called in their mother tongue, Acheldama, that is to say, The bloody field. For it is written in the book of Psalms, Let his habitation be void, and no man be dwelling therein, and his bishoprick let another take. Wherefore of these men which have companied with us (all the time that the Lord Jesus had his conversation among us, beginning at the baptisme of John, unto that same day that he was taken up from us) must one be ordained to be a witnesse with us of his resurrection. And they appointed two: Joseph, which was called Barsabas (whose sirname was Justus) and Matthias, And when they prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the room of this ministration and Apostleship, from which Judas by transgression fell, that he might go into his own place. And they gave forth their lots, and the lot fell on Matthias, and he was counted with the eleven Apostles.

The Gospel.

Mat. 11. 25

IN that time Jesus answered, & said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them unto babes: Verily Father, even so was it thy good pleasure. All things are given unto mee of my father: and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and

and he to whomsoever the Son will open him. Come unto me all ye that labour, and are laden, and I will ease you. Take my yoke upon you, and learn of mee, for I am meek and lowly in heart, and ye shall finde rest unto your souls: for my yoke is easie, and my burden is light.

¶ Annunciation of the Virgin Mary.

The Collect.

WEe beseech thee, Lord, pour thy grace into our hearts, that as we have known Christ thy Sons Incarnation by the message of an Angel: so by his Crosse and passion, we may be brought unto the glory of his resurrection, through the same Christ our Lord. Amen.

The Epistle.

GOd spake once again to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height above. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to mee, ye house of David: Is it not enough for you that yee be grievous unto men, but ye must grieve my God also? And therfore the Lord shall give you a token: Behold, a Virgin shall conceive and bear a Son, and thou his mother shalt call his Name Emmanuel. Butter and hony shal he eat, that he may know to refuse the evill, and chuse the good. Isa. 7. 10.

The Gospel.

AND in the sixth moneth, the Angel Gabriel was sent from God, unto a city of Galilee named Nazareth, to a Virgin spoused to a man whose name was Joseph, of the house of David, and the Virgins name was Mary. And the Angel went in unto her, and said, Hail full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde, what maner of salutation that should be. And the Angel said unto her, Fear not Mary, for thou hast found grace with God: behold, thou shalt conceive in thy womb, and bear a Luk. 1. 26.

Son, and shalt call his Name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the seat of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be none end. Then said Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born, shall be called the Sonne of God. And behold thy coulin Elizabeth, she hath also conceived a son in her old age, and this is the sixth moneth, which was called barren: for with God nothing shall be unpossible. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the Angel departed from her.

Saint Marks day.

The Collect.

ALmighty God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist S. Mark, give us grace, that we be not like chyldren carried away with every blast of vain doctrine: but firmly to be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.

Ephes. 4. 7. UNto every one of us is given grace, according to the measure of the gift of Christ. Wherefore hee saith, when he went up on high, he led captivity captive, and gave gifts unto men. That hee ascended, what meaneth it, but that hee also descended first into the lower parts of the earth? Hee that descended, is even the same also that ascended up above all heavens to fulfill all things. And the very same made some Apostles, some Prophets, some Evangelists, some shepherds, and teachers, to the edifying of the Saints, to the work and administration, even to the edifying of

the body of Christ, till we all come to the unity of the faith, and knowledge of the Sonne of God, unto a perfect man, unto the measure of the full perfect age of Christ: That we henceforth should be no more children, wavering & carried about with every winde of doctrine, by the wilinesse of men, through craftinesse, whereby they lay in wait for us, to deceive us. But let us follow the truth in love, and in all things grow in him which is the head, even Christ: in whom if all the body be coupled and knit together throughout every joynt, wherewith one ministreth to another (according to the operation, as every part hath his measure) he increaseth the body, unto the edifying of it self through love.

The Gospel.

I Am the true Vine, and my Father is an husbandman. Every branch that beareth not fruit in me, he will take away: and every branch that beareth fruit will he purge, that it may bring forth more fruit. Now are yee clean through the word which I have spoken unto you. Bide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the Vine: no more can ye except ye abide in mee. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burn. If ye abide in mee, and my words abide in you, ask what ye will, and it shall be done for you. Herein is my Father glorified, that yee bear much fruit, and become my disciples. As the Father hath loved mee, even so also have I loved you. Continue ye in my love. If ye keep my Commandments, ye shall abide in my love, even as I have kept my Fathers Commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. John 15.1.

¶ Saint Philip and James day.

The Collect.

ALmighty God, whom truly to know is everlasting life: grant us perfectly to know thy Sonne Jesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip and other the Apostles, through Jesus Christ our Lord.

The Epistle.

Jam. 1, 1. JAmes the servant of God, and of the Lord Jesus Christ, sendeth greeting to the twelve Tribes which are scattered abroad. My brethren, count it for an exceeding joy, when yee fall into divers temptations: knowing this, That the trying of your faith gendreth patience, and let patience have her perfect work, that ye may be perfect and sound, lacking nothing. If any of you lack wisdome, let him aske of him that giveth it, even God, which giveth to all men indifferently, and casteth no man in the teeth, and it shall be given him. But let him aske in faith, and waver not. For he that doubteth, is like a wave of the sea, which is tost of the windes, and caried with violence: Neither let that man think that hee shall receive any thing of the Lord. A wavering minded man is unstable in all his wayes. Let the brother which is of low degree, rejoyce when hee is exalted. Again, let him that is rich, rejoyce when he is made low: for even as the flower of the grasse shall hee passe away. For as the Sun riseth with heat, and the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: even so shall the rich man perish in his wayes. Happy is the man that endureth temptation: for when hee is tried, hee shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel.

John 14. 1. AND Jesus said unto his disciples, Let not your hearts be troubled. Ye beleeve in God, beleeve also in mee. In my Fathers house are many mansions.

mansions. If it were not so, I would have told you: I go to prepare a place for you: and if I go to prepare a place for you, I will come again and receive you, even unto my self, that where I am, there may yee be also. And whither I go yee know, and the way yee know. Thomas saith unto him, Lord, wee know not whither thou goest, and how is it possible for us to know the way? Jesus saith unto him, I am the Way, and the Truth, and the Life. No man cometh to the Father but by mee. If yee had known mee, yee had known my Father also: and now yee know him, and have seen him. Philip saith unto him, Lord shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known mee, Philip? He that hath seen mee, hath seen my Father: and how sayest thou then, Shew us the Father? Beleevest not thou, that I am in the Father, and the Father in mee? The words that I speak unto you, I speak not of my self, but the Father that dwelleth in mee, is he that doth the works. Beleeve mee that I am in the Father, and the Father in mee, or else beleeve mee for the works sake. Verily, verily I say unto you, Hee that beleeveth on mee, the works that I do, the same shall hee do also, and greater works then these shall hee do, because I go unto my Father. And whatsoever yee ask in my Name, that will I do, that the Father may be glorified by the Sonne. If yee shall ask any thing in my Name, I will do it.

¶ Saint Barnabe Apostle.

The Collect.

LOrd Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let us not be destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord.

The Epiſtle.

Acts 11.22. TIdings of theſe things came unto the eares of the Congregation which was in Jeruſalem. And they ſent forth Barnabas, that hee ſhould go unto Antioch. Which when hee came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would continually cleave unto the Lord. For hee was a good man, and full of the holy Ghoſt, and of faith, and much people was added unto the Lord. Then departed Barnabas to Tarſus to ſeek Saul: and when hee had found him, hee brought him unto Antioch. And it chanced that a whole yeer they had their converſation with the Congregation there, and they taught much people, inſomuch that the diſciples of Antioch were the firſt that were called Chriſtians. In thoſe dayes came Prophets from the Citie of Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throwout all the world: which came to paſſe in the Emperour Claudius dayes. Then the diſciples, every man according to his abilitie, purpoſed to ſend ſuccour unto the brethren, which dwelt in Jury: which thing they alſo did, and ſent it to the Elders, by the hands of Barnabas and Saul.

The Goſpel.

Joh. 15.12. THis is my commandment, that ye love together, as I have loved you. Greater love hath no man then this, That a man beſtow his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth call I not you ſervants: for the ſervant knoweth not what his lord doth: but you have I called friends, for all things that I have heard of my Father, I have opened unto you. Ye have not choſen me but I have choſen you, & ordained you to go and bring forth fruit, and that your fruit ſhould remain, that whatſoever ye aſk of the Father in my Name, he may give it you.

¶ Saint

¶ Saint John Baptiſt.

The Collect.

ALmightie God, by whoſe prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent to prepare the way of thy Sonne our Sauiour by preaching of penance: make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Ieſus Chriſt our Lord.

The Epiſtle.

BE of good cheer, my people, O ye Prophets, comfort my people, ſaith your God, comfort Hieruſalem at the heart, and tell her that her trauell is at an end, that her offence is pardoned, that ſhe hath receiued of the Lords hand ſufficient correction for all her ſinnes. A voice cried in the wildernesſe, Prepare the way of the Lord in the wildernesſe, make ſtraight the path of our God in the deſert. Let all valleys be exalted, and euery mountain and hill be laid low. What ſo is crooked, let it be made ſtraight, and let the rough be made plain fields. For the glory of the Lord ſhall appear, and all fleſh ſhall at once ſee it. For why? the mouth of the Lord hath ſpoken it. The ſame voice ſpake, Now cry. And the Prophet anſwered, What ſhall I cry? That all fleſh is graſſe, and that all the goodlineſſe thereof is as the flower of the field. The graſſe is withered, the flower falleth away. Euen ſo is the people as graſſe, when the breath of the Lord bloweth upon them. Neuertheleſſe, whether the graſſe wither, or that the flower fade away, yet the word of our God endureth for euer. Go up unto the high hill, O Sion, thou that bringeſt good tidings, lift up thy voice with power, O thou preacher Hieruſalem, lift it up without fear, and ſay unto the cities of Iuda, Behold your God, behold, the Lord God ſhall come with power, and bear rule with his arm. Behold, he bringeth his Esa.40.1.

treaſure

treaſure with him, and his workes go before him. He ſhall feed his flock like an herd-man: he ſhall gather the lambs together with his arm, and carry them in his boſome, and ſhall kindly intreat thoſe that bear young.

The Goſpel.

Luke 1.57. ELizabeths time came that ſhee ſhould be deliver-
ed, and ſhee brought forth a ſonne. And her neighbours and her couſins heard ſay how the Lord had ſhewed great mercy upon her, and rejoyced with her. And it fortuned that in the eighth day they came to circumciſe the childe, and called his name Zachary, after the name of his father. And his mother anſwered, and ſaid, Not ſo, but his name ſhall be called John. And they ſaid unto her, There is none of thy kindred that is named with this name. And they made ſignes to his father, how hee would have him called. And he aſked for writing tables, and wrote, ſaying, His name is John. And they marvelled all. And his mouth was opened immediatly, and his tongue alſo, and hee ſpake and praiſed God. And fear came on all them that dwelt nigh unto him. And all theſe ſayings were noiſed abroad thorowout all the high country of Jury, and they that heard them, laid them up in their hearts, ſaying, What manner of childe ſhall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying, Praiſed be the Lord God of Iſrael, for hee hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation unto us in the houſe of his ſervant David, even as hee promiſed by the mouth of his holy Prophets, which were ſince the world began. That wee ſhould bee ſaved from our enemies, and from the hand of all that hate us. That hee would deal mercifully with our fathers, and remember his holy Covenant: that hee would perform the oath which hee ſware to our father Abraham, for to give us.

That

That wee being delivered out of the hands of our enemies, might serve him without fear all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou childe shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his wayes. To give knowledge of salvation unto his people for the remission of sinnes, through the tender mercie of our God, whereby the dayspring from on high hath visited us. To give light to them that sit in darknesse, and in the shadow of death, and to guide our feet into the way of peace. And the childe grew, and waxed strong in spirit, and was in the wildernesse till the day came when hee should shew himselfe unto the Israelites.

¶ Saint Peters day.

The Collect.

ALmighty God, which by thy Sonne Jesus Christ hast given to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to feed thy flock: make we beseech thee all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord.

The Epistle.

AT the same time Herod the king stretched forth his hands to vex certain of the Congregation, and hee killed James the brother of John with the sword. And because he saw it pleased the Jews, hee proceeded further, and took Peter also. Then were the dayes of sweet bread. And when hee had caught him, he put him in prison also, and delivered him to four quaternions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceasing of the Congregation unto God for him. And when Herod would have brought him out unto the people, Acts 12. 1.

the

the ſame night ſlept Peter between two ſouldiers bound with two chains, and the keepers before the dooꝛ kept the pꝛiſon. And behold, the Angel of the Lord was there pꝛeſent, and a light ſhined in the habitation, and he ſmote Peter on the ſide, and ſtirred him up, ſaying, Ariſe up quickly. And his chains fell from his hands. And the Angel ſaid unto him, Gird thy ſelf, and binde on thy ſandals. And ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he came out, and followed him, and wiſt not that it was truth which was done by the Angel, but thought he had ſeen a viſion. When they were paſt the firſt and ſecond watch, they came unto the iron gate, that leadeth unto the City, which opened to them by the own accoꝛd: and they went out, and paſſed thoꝛow one ſtreet, and foꝛthwith the Angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent his Angel, and hath delivered me out of the hand of Herod, and from all the waiting of the people of the Jews.

The Goſpel.

Matt. 16. 13 WHen Jeſus came into the coaſts of the City, which is called Ceſarea Philippi, he asked his Diſciples, ſaying, Whom do men ſay that I the Sonne of man am? They ſaid, Some ſay that thou art John Baptiſt, ſome Elias, ſome Jeremias, oꝛ one of the Pꝛophets. He ſaith unto them, But whom ſay ye that I am? Simon Peter anſwered, and ſaid, Thou art Chꝛiſt the Sonne of the living God. And Jeſus anſwered, and ſaid unto him, Happy art thou Simon the ſonne of Jonas: foꝛ fleſh and blood hath not opened that unto thee, but my Father which is in heaven. And I ſay unto thee, that thou art Peter, and upon this rock will I build my Congregation, and the gates of hell ſhall not pꝛevail againſt it. And I will give unto thee the keyes of the kingdome of heaven: and whatſoever

thou

thou bindest in earth, shall be bound in heaven: and whatsoever thou loosest in earth, shall be loosed in heaven.

¶ Saint James the Apostle.

The Collect.

GRant, O mercifull God, that as thine holy Apostle James, leaving his father and all that hee had without delay, was obedient unto the calling of thy Son Jesus Christ, and followed him: So we forsaking all worldly and carnall affections, may be evermore ready to follow thy Commandments, through Jesus Christ our Lord. Amen.

The Epistle.

IN those dayes came Prophets from the citie of Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples, every man according to his ability, purposed to send succour unto the brethren which dwelt in Jury: which thing they also did, and sent it to the elders by the hands of Barnabas and Saul. At the same time Herod the king stretched forth his hands to vex certain of the congregation. And he killed James the brother of John with the sword: and because he saw it pleased the Jews, he proceeded further, and took Peter also. Acts 11.2

The Gospel.

THen came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him. And hee said unto her, What wilt thou? She said unto him, Grant that these my two sonnes may sit, the one on the right hand, and the other on the left in thy kingdome. But Jesus answered and said, Ye wot not what yee ask: are yee able to drink of the Matt. 20.

cup

the same night slept Peter between two souldiers bound with two chains, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him up, saying, Arise up quickly. And his chains fell from his hands. And the Angel said unto him, Gird thy self, and binde on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was truth which was done by the Angel, but thought he had seen a vision. When they were past the first and second watch, they came unto the iron gate, that leadeth unto the City, which opened to them by the own accord: and they went out, and passed thorow one street, and forthwith the Angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the waiting of the people of the Jews.

The Gospel.

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thou bindest in earth, shall be bound in heaven: and whatsoever thou loosest in earth, shall be loosed in heaven.

¶ Saint James the Apostle.

The Collect.

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cup

cup that I ſhall drink of? and to be baptized with the baptiſme that I am baptized with? They ſaid unto him, We are. He ſaid unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſme that I am baptized with: but to ſit on my right hand and on my left, is not mine to give, but it ſhall chance unto them that it is prepared for of my Father. And when the ten heard this, they diſdained at the two brethren. But Jeſus called them unto him, and ſaid, Yee know that the Princes of the nations have dominion over them, and they that are great men exerciſe authority upon them. It ſhall not be ſo among you. But whoſoever will be great among you, let him be your miniſter, and whoſoever will be chief among you, let him be your ſervant: Even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a redemption for many.

¶ S. Bartholomew Apoſtle.

The Collect.

O Almighty and everlaſting God, which haſt given grace to thine Apoſtle Bartholomew truly to beleeve and to preach thy word: grant, we beſeech thee, unto thy Church, both to love that hee beleeved, and to preach that he taught, through Chriſt our Lord. Amen.

The Epiſtle.

Acts 5.12. BY the hands of the Apoſtles were many ſignes and wonders ſhewed among the people: and they were all together with one accord in Solomons porch. And of other durſt no man joyn himſelf to them: Nevertheleſſe, the people magnified them. The number of them that beleeved in the Lord, both of men and women, grew more and more, inſomuch that they brought the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt way the ſhadow of Peter, when hee came by, might ſhadow ſome of them. There came alſo a multitude out of the cities round about,

bout, unto Jeruſalem, bringing ſick folks, and them that were vexed with unclean ſpirits, and they were healed every one.

The Goſpel.

AND there was a ſtrife among them, which of them ſhould ſeem to be the greateſt. And hee ſaid unto them, The kings of the nations reign over them, and they that have authority upon them are called gracious lords: but yee ſhall not ſo be. But hee that is greateſt among you, ſhall be as the yonger, and he that is chief, ſhall be as he that doth miniſter. For whether is greater, he that ſitteth at meat, or he that ſerveth? Is not he that ſitteth at meat? But I am among you as one that miniſtreth. Yee are they which have abiden with me in my temptations. And I appoint unto you a kingdome, as my Father hath appointed unto mee, that ye may eat and drink at my Table in my Kingdome, and ſit on ſeats judging the twelve tribes of Iſrael. Luk. 22. 24.

¶ S. Matthew the Apoſtle.

The Collect.

ALmighty God, which by thy bleſſed Son didſt call Matthew from the receit of cuſtom, to be an Apoſtle and Evangeliſt: Grant us grace to forſake all covetous deſires and inordinate love of riches, and to follow thy ſaid Son Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, &c.

The Epiſtle.

SEeing that we have ſuch an office, even as God hath had mercy on us, wee go not out of kinde, but have caſt from us the cloaks of unhoneſtie, and walk not in craftineſſe, neither handle wee the word of God deceitfully, but open the truth, and report our ſelves to every mans conſcience in the ſight of God. If our Goſpel be yet hid, it is hid among 2. Cor. 4. 1.

them

them that are lost, in whom the God of this world hath blinded the mindes of them which beleeve not, lest the light of the Gospel of the glory of Christ (which is the Image of God) should shine unto them. For we preach not our selves, but Christ Jesus to be the Lord, and our selves your servants for Jesus sake. For it is God that commandeth the light to shine out of darknesse, which hath shined in our hearts, for to give the light of ỹ knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

Matt. 9. 9. AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receit of Custome: and hee said unto him, Follow mee. And he arose, and followed him. And it came to passe, as Jesus sate at meat in his house, behold, many publicans also and sinners that came, sate down with Jesus and his disciples. And when the pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be strong need not the physician, but they that are sick. Go ye rather and learn what that meaneth: I will have mercy and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

¶ Saint Michael and all Angels.

The Collect.

EVerlasting God, which hast ordained and constituted the services of all Angels and men in a wonderfull order: mercifully grant that they which alway do thee service in heaven, may by thy appointment succour and defend us in earth, through Jesus Christ our Lord. Amen.

The Epistle.

Revel. 12. 7 THere was a great battell in heaven: Michael and his Angels fought with the dragon, and the dragon fought with his angels, and prevailed

vailed not, neither was their place found any more in heaven. And the great dragon, that old serpent called the devill and Satanas, was cast out, which deceiveth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a lowd voice, saying, In heaven is now made salvation and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast down, which accused them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their Testimony, and they loved not their lives unto the death. Therefore rejoyce ye heavens, and ye that dwell in them. Wo unto the inhabiters of the earth, and of the sea, for the devill is come down unto you, which hath great wrath, because hee knoweth that he hath but a short time.

The Gospel.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdome of heaven? Jesus called a childe unto him and set him in the midst of them, and said, Verily I say unto you, Except yee turn, and become as children, yee shall not enter into the kingdome of heaven. Whosoever therefore humbleth himself as this childe, the same is the greatest in the kingdome of heaven. And whosoever receiveth such a childe in my Name, receiveth mee. But whoso doth offend one of these little ones which beleeve in mee, it were better for him that a millstone were hanged about his neck, and that hee were drowned in the depth of the sea. Wo unto the world because of offences. Necessary it is that offences come: but wo unto the man by whom the offence cometh. Wherefore, if thy hand or thy foot hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou shouldest (having two hands, or two feet) be cast into everlasting fire. And if Matt. 18. 1.

thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then (having two eyes) to be cast into hell fire. Take heed that ye despise not one of these little ones. For I say unto you, that in heaven their Angels do alwayes behold the face of my Father which is in heaven.

¶ S. Luke the Evangelist.

The Collect.

ALmighty God, which calledst Luke the physician, whose praise is in the Gospel, to be a physician of the soul: it may please thee by the wholsom medicines of his doctrine, to heal all the diseases of our souls, through thy Sonne Jesus Christ our Lord. Amen.

The Epistle.

2. Tim. 4. 5. WAtch thou in all things, suffer afflictions, do the work thoroughly of an Evangelist, fulfill thine office unto the uttermost. Be sober. For I am now ready to be offered, and the time of my departing is at hand. I have fought a good fight, I have fulfilled my course, I have kept the faith, from henceforth there is laid up for mee a Crown of righteousnes, which the Lord that is a righteous Judge, shall give to mee at that day; not to mee onely, but to all them that love his coming. Do thy diligence that thou mayest come shortly unto mee. For Demas hath forsaken mee, and loveth this present world, & is departed unto Thessalonica. Crescens is gone to Galatia, Titus to Dalmatia, onely Lucas is with mee. Take Mark, and bring him with thee: for he is profitable unto mee for the ministration. And Tychicus have I sent unto Ephesus. The cloak that I left at Troada with Carpus, when thou comest, bring with thee, and the books, but especially the parchment. Alexander the coppersmith did mee much evill, the Lord reward him according to his deeds: of whom be thou ware also, for hee hath greatly withstood our words.

The

Simon and Jude Apostles.

The Gospel.

THe Lord appointed other seventy (and two) also and sent them two and two before him into e= very city and place, whither hee himself would come. Therefore he said unto them, The har= vest is great, but the labourers are few. Pray ye there= fore the Lord of the harvest to send forth labourers into his harvest. Go your waies, behold, I send you forth as lambs among wolves. Bear no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoe= ver house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it, if not, it shall return to you again. And in the same house tarry still, eating and drinking such as they give: For the labourer is worthy of his reward. Luk. 10. 1.

¶ Simon and Jude Apostles.

The Collect.

ALmighty God, which hast builded thy Congregati= on upon the foundation of the Apostles and Pro= phets, Jesus Christ himself being the head corner stone: grant us so to be joyned together in unity of Spirit by their doctrine, that we may be made an holy Temple ac= ceptable to thee, through Jesus Christ our Lord. Amen.

The Epistle.

JUde the servant of Jesus Christ, the brother of James, to them which are called and sanctified in God the father, and preserved in Jesus Christ: mercy unto you, and peace and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for mee to write unto you, to exhort you that yee should continually labour in the faith, which was once given unto the Saints. For there are certain ungodly men craftily crept in, of which it was written aforetime unto such judgement: They turn Jude 1.

the grace of our God into wantonneſſe, and denie God (which is the onely Lord) and our Lord Jeſus Chriſt. My minde is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord, after that he had delivered the people out of Egypt, deſtroyed them which after beleeved not. The Angels alſo which kept not their firſt ſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſſe, unto the Judgement of the great day. Even as Sodome and Gomorrah, and the cities about them, which in like manner defiled themſelves with fornication, and followed ſtrange fleſh, are ſet forth for an example, and ſuffer the pain of eternall fire. Likewiſe theſe being deceived by dreams, defile the fleſh, deſpiſe rulers, and ſpeak evill of them that are in authority.

The Goſpel.

Joh.15.17. THis command I you, that ye love together. If the world hate you, ye know it hated mee before it hated you. If ye were of the world, the world would love his own: howbeit, becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater then the Lord. If they have perſecuted mee, they will alſo perſecute you. If they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you for my Names ſake, becauſe they have not known him that ſent mee. If I had not come and ſpoken unto them, they ſhould have had no ſinne: but now have they nothing to cloke their ſinne withall. Hee that hateth mee, hateth my Father alſo. If I had not done among them the works which none other man did, they ſhould have had no ſinne: but now have they both ſeen and hated, not onely mee, but alſo my Father. But this happeneth, that the ſaying might be fulfilled that is written in their Law, They hated me with-

without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth of the Father, hee shall testifie of mee. And yee shall bear witnesse also, because ye have been with mee from the beginning.

¶ All Saints.

The Collect.

ALmighty God, which hast knit together the Elect in one communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: grant us grace so to follow thy holy Saints in all vertuous and godly living, that wee may come to those unspeakable joyes, which thou hast prepared for them that unfainedly love thee, through Jesus Christ our Lord. Amen.

The Epistle.

BEhold, I John saw another Angel ascend from the rising of the Sunne, which had the seal to the living God, and he cried with a loud voice to the four Angels (to whom power was given to hurt the earth and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till wee have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and fourty and four thousand of all the tribes of the children of Israel. Revel. 7. 2.

Of the tribe of Juda, were sealed xii. M.
Of the tribe of Reuben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephthalim, were sealed xii. M.
Of the tribe of Manasses were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Levi, were sealed xii. M.
Of the tribe of Issachar, were sealed xii. M.
Of the tribe of Zabulon were sealed xii. M.

Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Benjamin, were sealed xii. M.
After this I beheld, and lo, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seat, and before the Lambe, clothed with long white garments, and palmes in their hands, and cried with a loud voice, saying, Salvation be ascribed to him that sitteth upon the seat of our God, and unto the Lambe. And all the Angels stood in the compasse of the seat, and of the Elders, & the four beasts, and fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdome, and thanks, and honour, and power, and might, be unto our God for evermore. Amen.

The Gospel.

Matth. 5. 1. IEsus seeing the people, went up into a mountain, and when hee was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poor in spirit, for theirs is the kingdome of heaven. Blessed are they that mourn, for they shall receive comfort. Blessed are the meek, for they shall receive the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall bee satisfied. Blessed are the mercifull, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall bee called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heaven. Blessed are ye when men revile you, and persecute you, and shall falsely say all manner of evill saying against you for my sake, rejoyce and be glad, for great is your reward in heaven. For so persecuted they the Prophets which were before you.

¶ The order for the administration of the Lords *Supper, or holy Communion.*

SO many as intend to bee partakers of the holy Communion, shal signifie their names to the Curate over night, or else in the morning before the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious evill liver, so that the Congregation by him is offended, or have done any wrong to his neighbours by word or deed, the Curate having knowledge thereof, shall call him, and advertise him in any wise not to presume to come to the Lords Table, untill he have openly declared himself to have truly repented and amended his former wicked life, that the Congregation may thereby be satisfied, which afore were offended; and that he have recompensed the parties whom he hath done wrong unto, or at the least declare himself to be in full purpose so to do, assoon as he conveniently may.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lords Table, untill he know them to be reconciled. And if one of the parties so at variance, be content to forgive from the bottome of his heart all that the other hath trespassed against him, and to make amends for that hee himself hath offended, and the other party will not bee perswaded to a godly unity, but remain still in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time having a fair white linnen cloth upon it, shall stand in the body of the Church, or in the Chancell, where Morning prayer and Evening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our dayly bread: And forgive us our trespasses, as wee forgive them that trespasse against us. And lead us not into temptation: but deliver us from evill. Amen.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest rehearse distinctly all the ten Commandments: and the people kneeling, shall after every Commandment ask God mercie for their transgression of the same after this sort,

Minister.

GOd spake these words, and said, I am the Lord thy God: thou shalt have none other gods but mee.

People.

Lord have mercie upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt not make to thy self any graven image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sinnes of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love mee and keep my Commandments.

People.

Lord have mercie upon us, and incline our hearts to keep this Law.

Minister.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltlesse that taketh his Name in vain.

People.

Lord have mercie upon us, and incline our hearts to keep this Law.

Minister.

Remember that thou keep holy the Sabbath day. Six dayes shalt thou labour, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy sonne, and thy daughter, thy man servant, and thy maid servant, thy cattell, and the stranger that is within thy gates. For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord have mercie upon us, and incline our hearts to keep this Law.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

People.

Lord have mercie upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt do no murther.

People.

Lord have mercie upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt not commit adultery.

People.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt not steal.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt not bear false witnesse against thy neighbour.

People.

Lord have mercy upon us, and incline our hearts to keep this Law.

Minister.

Thou shalt not covet thy neighbours house, Thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

People.

Lord have mercy upon us, and write all these thy Lawes in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing up, and saying,

¶ Let us pray.

ALmighty God, whose kingdome is everlasting, and power infinite, have mercy upon the whole Congregation, & so rule the heart of thy chosen servant Charles **our King and Governour, that hee knowing whose Minister hee is, may above all things seek thy honour and glorie, and that we his Subjects, duely considering whose authoritie he hath, may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word & ordinance, through Jesus Christ our Lord,**

Lord, who with thee & the holy Ghost liveth and reigneth ever one God, world without end. Amen.

ALmighty and everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou doest dispose and turn them, as it seemeth best to thy godly wisdome: we humbly beseech thee so to dispose and govern the heart of Charles thy servant our King and Governour, that in all his thoughts, words, and works, hee may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godlinesse: Grant this, O mercifull Father, for thy dear Sonnes sake Jesus Christ our Lord. Amen.

¶ Immediatly after the Collects the Priest shal read the Epistle, beginning thus, **The Epistle written in the Chapter of**

¶ And the Epistle ended, hee shall say the Gospel beginning thus, **The Gospel written in the Chapter of**

¶ And the Epistle and Gospel being ended, shall be said the Creed.

IBeleeve in one God, the Father Almightie, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men, and for our salvation, came down from heaven, & was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate, Hee suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shal come again with glory to judge both the quick and the dead: whose kingdome shall have no end. And I beleeve

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in the holy Ghoſt, the Lord and giver of life, who proceedeth from the Father and the Sonne, who with the Father and the Son together is worſhipped and glorified, who ſpake by the Prophets. And I beleeve one Catholique and Apoſtolique Church. I acknowledge one baptiſme for the remiſſion of ſinnes. And I look for the reſurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed, if there be no Sermon, ſhall follow one of the Homilies already ſet forth, or hereafter to be ſet forth by common authority.

¶ After ſuch Sermon, Homily, or Exhortation, the Curate ſhall declare unto the people, whether there be any Holy dayes, or faſting dayes the week following, and earneſtly exhort them to remember the poor, ſaying one or more of theſe ſentences following, as hee thinketh moſt convenient by his diſcretion.

Matth. 5. LEt your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.

Matth. 6. Lay not up for your ſelves treaſure upon the earth, where the ruſt & moth doth corrupt, and where theeves breake thorow and ſteal: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where theeves do not breake thorow and ſteal.

Matth. 7. Whatſoever ye would that men ſhould do unto you, even ſo do unto them, for this is the Law and the Prophets.

Matth. 7. Not every one that ſaith unto mee, Lord, Lord, ſhal enter into the kingdome of heaven: but hee that doth the will of my Father which is in heaven.

Luke 19. Zache ſtood forth, & ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I reſtore fourfold.

1. Cor 9. Who goeth a warfare at any time of his own coſt? Who planteth a vineyard, and eateth not of the fruit thereof?

thereof? or who feedeth a flock, and eateth not of the milk of the flock?

If wee have sowen unto you spirituall things, is it a great matter if we shall reap your worldly things? 1.Cor.9.

Do ye not know, that they which minister about holy things, live of the sacrifice? and they which wait of the Altar, are partakers with the Altar? Even so hath the Lord also ordained, that they which preach the Gospel, should live of the Gospel. 1.Cor.9.

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity, for God loveth a chearfull giver. 2.Cor.9.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. Gal.6.

While wee have time, let us do good unto all men, and specially unto them which are of the houshold of faith. Gal.6.

Godlinesse is great riches, if a man be content with that hee hath: for wee brought nothing into the world, neither may we carry any thing out. 1.Tim.6

Charge them which are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternall life. 1.Tim.6

God is not unrighteous, that hee will forget your works and labour that proceedeth of love, which love ye have shewed for his Names sake, which have ministred unto the Saints, and yet do minister. Heb.6.

To do good and to distribute forget not, for with such sacrifices God is pleased. Heb.13.

Whoso hath this worlds good and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1.Joh.3.

Give almes of thy goods, and turn never thy face from Tob.4.

from any poor man, and then the face of the Lord ſhall not be turned away from thee.

Tob.4. Be mercifull after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thy ſelf a good reward in the day of neceſſity.

Prov.19. Hee that hath pitie upon the poor, lendeth unto the Lord: and look what he layeth out, it ſhall be paied him again.

Pſal.41. Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble.

¶ Then ſhall the Churchwardens, or ſome other by them appointed, gather the devotion of the people, and put the ſame into the poor mans box, and upon the offering dayes appointed, every man and woman ſhall pay to the Curate the due and accuſtomed offerings. After which done the Prieſt ſhall ſay.

¶ Let us pray for the whole ſtate of Chriſts Church militant here in earth.

ALmighty and everliving God, which by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men: We humbly beſeech thee moſt mercifully (to accept our alms, and) to receive theſe our prayers, which we offer unto thy divine Majeſty, beſeeching thee to inſpire continually the univerſall Church with the ſpirit of truth, unity, and concord; and grant that all they that do confeſſe thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. Wee beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes and governours, and ſpecially thy ſervant CHARLES our King, that under him we may be godly and quietly governed: And grant unto his whole Councell, and to all that be put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſſe

If there be no alms given to the poor, then all the words (of accepting our alms) be left out unſaid.

hednesse and vice, and to the maintenance of Gods true religion and vertue. Give grace (O heavenly Father) to all Bishops Pastours and Curates, that they may both by their life and doctrine, set forth thy true and lively Word, and rightly and duely administer thy holy Sacraments: And to all thy people give thy heavenly grace, and specially to this Congregation here present, that with meek heart and due reverence, they may hear and receive thy holy Word, truly serving thee in holinesse and righteousnes al the dayes of their life. And we most humbly beseech thee of thy goodnesse (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickenesse, or any other adversitie: Grant this, O Father, for Jesus Christs sake, our onely Mediatour and Advocate, Amen.

¶ Then shall follow this exhortation at certain times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearly beloved brethren) to feed at the Lords Supper, unto the which in Gods behalf I bid you all that be here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himself. Ye know how grievous and unkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of provision, so that there lacketh nothing but the guests to sit down, and yet they which be called, (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? who would not think a great iniury, and wrong done unto him? Wherefore most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you.

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It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſſe: but ſuch excuſes be not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come; wherefore then do you not repent and amend? When God calleth you, be ye not aſhamed to ſay, you will not come? When you ſhould return to God, will you excuſe your ſelf and ſay that you be not ready? Conſider earneſtly with your ſelves how little ſuch fained excuſes ſhall avail before God. They that refuſed the feaſt in the Goſpel, becauſe they had bought a farm, or would trie their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part am here preſent, and according to mine office, I bid you in the Name of God, I call you in Chriſts behalf, I exhort you, as you love your own ſalvation, that yee will be partakers of this holy Communion. And as the Sonne of God did vouchſafe to yeeld up his ſoul by death upon the Croſſe for your health: even ſo it is your duty to receive the Communion together in the remembrance of his death, as hee himſelf commanded. Now if yee will in no wiſe thus do, conſider with your ſelves, how great injury you do unto God, and how ſore puniſhment hangeth over your heads for the ſame. And whereas you offend God ſo ſore in refuſing this holy banquet, I admoniſh, exhort, and beſeech you, that unto this unkindneſſe yee will not adde any more: Which thing ye ſhal do, if ye ſtand by as gazers and lookers on them that do communicate, and be not partakers of the ſame your ſelves. For what thing can this be accounted elſe, then a further contempt and unkindneſſe unto God? Truly it is a great unthankfulneſſe to ſay nay, when yee be called: but the fault is much greater, when men ſtand by, and yet will neither eat nor drink this holy Communion with other. I pray you,

what

what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, Take ye, and eat, Take, and drink ye all of this, Do this in remembrance of mee. With what face then, or with what countenance shall ye hear these words? What will this be else but a neglecting, a despising and mocking of the Testament of Christ? Wherefore, rather then ye should so do, depart you hence, and give place to them that be godly disposed. But when ye depart, I beseech you ponder with your selves from whom ye depart: ye depart from the Lords Table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall by Gods grace return to a better minde: for the obtaining whereof, we shall make our humble petitions, while we shall receive the holy Communion.

¶ And sometime shall this be said also, at the discretion of the Curate.

DEarly beloved, forasmuch as our duety is to render to Almighty God our heavenly Father most hearty thanks, for that he hath given his Sonne our Saviour Jesus Christ, not onely to die for us, but also to be our spirituall food and sustenance, as it is declared unto us, as well by Gods word, as by the holy Sacrament of his blessed Body and Blood: the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duety is to exhort you to consider the dignity of the holy mysterie, and the great perill of the unworthy receiving thereof, and so to search and examine your own consciences, as you should come holy and clean to a most godly and heavenly feast, so that in no wise you come but in the marriage garment required of God in holy Scripture, and so come and be received as worthy partakers of such an heavenly Table. The

way and meanes thereto is: First, to examine your lives and conversation by the rule of Gods commandments, and wherein soever ye shall perceive your selves to have offended, either by will, word, or deed, there bewail your own sinfull lives, and confesse your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as be not onely against God, but also against your neighbours: then ye shall reconcile your selves unto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have forgivenesse of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the means aforesaid, cannot quiet his own conscience, but requireth further comfort or counsell, then let him come to me, or some other discreet and learned Minister of Gods word, and open his grief, that he may receive such ghostly counsell, advice, and comfort, as his conscience may be relieved, and that by the Ministery of Gods word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulnesse.

Then shall the Priest say this exhortation,

DEarly beloved in the Lord, ye that minde to come to the holy Communion of the body and bloud of our Saviour Christ, must consider what Saint Paul writeth to the Corinthians: how he exhorteth all persons diligently to trie and examine themselves, before they presume to eat of that bread,

bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his bloud, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us) So is the danger great, if we receive the same unworthily. For then we be guilty of the body and bloud of Christ our Saviour: we eat and drink our own damnation, not considering the Lords body: we kindle Gods wrath against us, we provoke him to plague us with divers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envie, or in any other grievous crime, bewail your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the devill enter into you as he entred into Judas, & fill you full of all iniquities, & bring you to destruction both of body and soul. Judge therefore your selves, brethren, that ye be not judged of the Lord. Repent you truely for your sinnes past: have a lively and stedfast faith in Christ our Saviour. Amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Sonne and the holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the Crosse for us miserable sinners, which lay in darknesse and shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and onely Saviour Jesus Christ thus dying for us, and the innumerable benefits which by his precious bloudshedding he hath obtained to us: he hath instituted and ordained

holy myſteries as pledges of his love, and continuall remembrance of his death, to our great and endleſſe comfort. To him therefore with the Father and the holy Ghoſt, let us give (as we are moſt bounden) continuall thanks, ſubmitting our ſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſſe and righteouſneſſe all the dayes of our life. Amen.

Then ſhall the Prieſt ſay to them that come to receive the holy Communion.

YOu that do truly and earneſtly repent you of your ſinnes, and be in love and charity with your neighbours, and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy wayes: draw neer, and take this holy Sacrament to your comfort, make your humble confeſſion to Almighty God before this Congregation here gathered together in his holy Name, meekly kneeling upon your knees.

Then ſhall this generall confeſſion be made in the name of all thoſe that are minded to receive the holy Communion, either by one of them, or elſe by one of the Miniſters, or by the Prieſt himſelf all kneeling humbly upon their knees.

ALmighty God, Father of our Lord Jeſus Chriſt, maker of all things, Judge of all men, we knowledge and bewail our manifold ſinnes and wickedneſſe, which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy divine Majeſtie, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, & be heartily ſorry for theſe our miſdoings, the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt mercifull Father, for thy Sonne our Lord Jeſus Chriſts ſake, forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee, in newneſſe of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

Then

¶ Then ſhall the Prieſt or the Biſhop (being preſent) ſtand up, and turning himſelfe to the people, ſay thus,

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſſe of ſinnes to all them which with heartie repentance and true faith turn unto him: have mercie upon you, pardon and deliver you from all your ſinnes, confirm and ſtrengthen you in all goodneſſe, and bring you to everlaſting life, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt alſo ſay,

HEar what comfortable words our Saviour Chriſt ſaith unto all that truely turn to him.

Come unto mee all that travell, and be heavy laden, and I will refreſh you.

So God loved the world, that hee gave his onely begotten Sonne, to the end that all that beleeve in him ſhould not periſh, but have life everlaſting.

HEar alſo what Saint Paul ſaith.

This is a true ſaying, and worthy of all men to be received, that Jeſus Chriſt came into the world to ſave ſinners.

HEar alſo what Saint John ſaith.

If any man ſinne, wee have an Advocate with the father, Jeſus Chriſt the righteous, and he is the propitiation for our ſinnes.

¶ After which the Prieſt ſhall proceed, ſaying,

Lift up your hearts.

Anſwer.

We lift them up unto the Lord.

Prieſt.

Let us give thanks unto our Lord God.

Anſwer.

It is meet and right ſo to do.

Prieſt.

It is very meet, right, and our bounden duety, that wee ſhould at all times, and in all places, give thanks

unto thee, O Lord holy Father, Almighty everlasting God.

¶ Here shall follow the proper Preface according to the time, if there be any specially appointed, or else immediatly shall follow, **Therefore with Angels, &c.**

¶ Proper Prefaces.

¶ Upon Christmas day, and seven dayes after.

BEcause thou didst give Jesus Christ thine onely Sonne to be born as this day for us, who by the operation of the holy Ghost was made very man, of the substance of the Virgin Mary his mother, and that without spot of sinne, to make us clean from all sinne. Therefore with Angels, &c.

¶ Upon Easter day, and seven dayes after.

BUt chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very Paschall Lambe, which was offered for us, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon the Ascension day, and seven dayes after.

THrough thy most dearly beloved Sonne Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us, that where he is, thither might wee also ascend, and reigne with him in glory. Therefore with Angels, and Archangels, &c.

¶ Upon Whitsunday and six dayes after.

THrough Jesus Christ our Lord, according to whose most true promise the holy Ghost came down this day from heaven, with a sudden great sound, as it had been a mighty winde, in the likenesse of fiery tongues,

tongues, lighting upon the Apostles, to teach them, and to leade them to all trueth, giving them both the gift of divers languages, and also boldnesse with fervent zeal, constantly to preach the Gospel unto all Nations, whereby wee are brought out of darknesse and errour, into the clear light, and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.

¶ Upon the Feast of Trinity onely.

IT is very meet, right, and our bounden duety, that wee should at all times, and in all places give thanks to thee, O Lord Almighty and everlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeve of the glory of the Father, the same we beleeve of the Son, and of the holy Ghost, without any difference or inequalitie. Therefore with Angels, &c.

¶ After which Prefaces shall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heaven, wee laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Priest kneeling down at Gods board, say in the name of all them that shall receive the Communion this prayer following.

WEe do not presume to come to this thy Table, O mercifull Lord, trusting in our own righteousnesse, but in thy manifold and great mercies. We be not worthy so much as to gather up the crumbes under thy Table. But thou art the same Lord, whose propertie is alwayes to have mercie: grant us therefore gracious Lord, so to eat the flesh of thy dear Sonne Jesus Christ, and to drink his blood, that our sinfull bodies may bee made clean by his body, and our soules

washed through his most precious blood, and that wee may evermore dwell in him, and he in us. Amen.

¶ Then the Priest standing up, shall say as followeth.

ALmighty God, our heavenly Father, which of thy tender mercy didst give thine onely Sonne Jesus Christ to suffer death upon the Crosse for our redemption, who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetuall memory of that his precious death untill his coming again: Hear us, O mercifull Father, we beseech thee, and grant that wee receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christs holy Institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: Who in the same night that hee was betrayed, took bread, and when hee had given thanks, hee brake it, and gave it to his disciples, saying, Take, eat, this is my body, which is given for you, do this in remembrance of mee. Likewise after supper he took the cup, and when he had given thanks, hee gave it to them, saying, Drink yee all of this, for this is my blood of the new Testament, which is shed for you, and for many for the remission of sinnes: do this as oft as you shall drink it, in remembrance of mee.

¶ Then shall the Minister first receive the Communion in both kinds himself, and next deliver it to other Ministers (if any be there present) that they may help the chief Minister, and after to the people in their hands, kneeling. And when he delivereth the bread, he shall say,

THe body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul into everlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving.

And

And the Miniſter that delivereth the cup, ſhall ſay,

THe blood of our Lord Jeſus Chriſt which was ſhed for thee, preſerve thy body and ſoul into everlaſting life: and drink this in remembrance that Chriſts blood was ſhed for thee, and be thankfull.

¶ Then ſhall the Prieſt ſay the Lords prayer, the people repeating after him every petition. After ſhall be ſaid as followeth.

O Lord and heavenly Father, wee thy humble ſervants entirely deſire thy fatherly goodneſſe, mercifully to accept this our ſacrifice of praiſe and thankſgiving, moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, wee and all thy whole Church may obtain remiſſion of our ſinnes, and all other benefits of his paſſion. And here wee offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee, humbly beſeeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although wee be unworthy through our manifold ſinnes, to offer unto thee any ſacrifice: yet wee beſeech thee to accept this our bounden duty and ſervice, not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord, by whom, and with whom, in the unity of the holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Or this.

ALmighty and everliving God, wee moſt heartily thank thee, for that thou doeſt vouchſafe to feed us which have duely received thoſe holy myſteries, with the ſpirituall food of the moſt precious body and blood of thy Son our Saviour Jeſus Chriſt, and doeſt aſſure us thereby of thy favour and goodneſſe toward us, and

that

that we be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heirs through hope of thy everlasting Kingdome, by the merits of the most precious death and passion of thy dear Sonne: wee now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good workes, as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, bee all honour and glory world without end. Amen.

¶ Then shall be said or sung,

GLory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, wee worship thee, wee glorifie thee, wee give thanks to thee for thy great glory, O Lord God heavenly King, God the Father Almighty, O Lord the onely begotten Sonne Jesu Christ, O Lord God, Lambe of God, Son of the Father, that takest away the sinnes of the world, have mercy upon us. Thou that takest away the sinnes of the world, have mercy upon us. Thou that takest away the sinnes of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou onely art holy, thou onely art the Lord, thou onely O Christ with the holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then the Priest or Bishop, if he be present, shall let them depart with this blessing.

THe peace of God which passeth all understanding, keep your hearts and mindes in the knowledge and love of God, and of his Sonne Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you alwayes Amen.

¶ Collects to bee said after the Offertory, when there is no Communion, every such day one. And the same may bee said

ſaid alſo as often as occaſion ſhall ſerve, after the Collects either of Morning and Evening prayer, Communion or Letany, by the diſcretion of the Miniſter.

ASSiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation, that among all the changes and chances of this mortall life, they may ever be defended by thy moſt gracious and ready help, through Chriſt our Lord. Amen.

OAlmighty Lord and everlaſting God, vouchſafe we beſeech thee to direct, ſanctifie, and govern both our hearts and bodies in the wayes of thy Lawes, and in the works of thy Commandments, that through thy moſt mighty protection both here and ever, wee may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. Amen.

GRant wee beſeech thee, Almightie God, that the words which wee have heard this day with our outward ears, may through thy grace bee ſo graffed inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continuall help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

ALmighty God, the fountain of all wiſdome, which knoweſt our neceſſities before wee aſk, and our ignorance in aſking: we beſeech thee to have compaſſion upon our infirmities, and thoſe things which for our unworthineſſe we dare not, and for our blindneſſe we cannot aſk, vouchſafe to give us, for the worthineſſe of thy Sonne Jeſus Chriſt our Lord. Amen.

Almighty

ALmighty God, which haſt promiſed to hear the petitions of them that aſk in thy Sonnes Name, wee beſeech thee mercifully to encline thine eares to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things which wee have faithfully aſked according to thy will, may effectually be obtained, to the reliefe of our neceſſitie, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. Amen.

¶ Upon the holy dayes (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, untill the end of the Homily, concluding with the generall prayer (**for the whole eſtate of Chriſts Church militant here in earth**) and one or more of theſe Collects before rehearſed, as occaſion ſhall ſerve. And there ſhall be no celebration of the Lords Supper, except there be a good number to communicate with the Prieſt, according to his diſcretion. And if there be not above twenty perſons in the Pariſh, of diſcretion to receive the Communion, yet there ſhall be no Communion, except four or three at the leaſt communicate with the Prieſt.

And in Cathedrall and Collegiat Churches, where be many Prieſts and Deacons, they ſhall all receive the Communion with the Miniſter every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary. And to take away the ſuperſtition, which any perſon hath, or might have in the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſuall to be eaten at the table with other meats, but the beſt and pureſt wheat bread that conveniently may be gotten. And if any of the Bread and Wine remain, the Curate ſhall have it to his own uſe. The Bread and Wine for the Communion ſhall be provided by the Curate and the Churchwardens, at the charges of the Pariſh, and the Pariſh ſhall be diſcharged of ſuch ſummes of money, or other dueties, which hitherto they have paid for the ſame, by order of their houſes every Sunday.

And note that every Pariſhioner ſhall communicate at the leaſt three times in the yeer, of which Eaſter to bee one, and

ſhall

ſhall alſo receive the Sacraments and other Rites, according to the order in this book appointed. And yearly at Eaſter, every pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Eccleſiaſticall duties, accuſtomably due, then and at that time to be payd.

¶ The miniſtration of Baptiſme to be uſed *in the Church.*

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the old time was not commonly miniſtred, but at two times in the year: at Eaſter and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation, which cuſtom now being grown out of uſe, (although it cannot for many conſiderations be well reſtored again) it is thought good to follow the ſame as neer as conveniently may be. Wherefore the people are to be admoniſhed, that it is moſt convenient that Baptiſme ſhould not be adminiſtred but upon Sundayes, and other holydayes, when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Nevertheleſſe, if neceſſity ſo require, children may at all times be baptized at home.

¶ When there are children to be baptized upon the Sunday or holyday, the Parents ſhall give knowledge over night, or in the morning afore the beginning of Morning prayer, to the Curate. And then the Godfathers, Godmothers, and people with the children, muſt be ready at the Font, either immediately

mediatly after the laſt Leſſon at Morning prayer, or elſe immediatly after the laſt Leſſon at Evening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall ask whether the children be baptized or not. If they anſwer, No: then ſhall the Prieſt ſay thus,

DEarly beloved, forasmuch as all men be conceived and born in ſinne, and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate, and born anew of water and of the holy Ghoſt: I beſeech you to call upon God the Father through our Lord Jeſus Chriſt, that of his bounteous mercie he will grant to theſe children that thing which by nature they cannot have, that they may be baptized with water and the holy Ghoſt, and received into Chriſts holy Church, and be made lively members of the ſame.

Then ſhall the Prieſt ſay,

¶ Let us pray.

ALmighty and everlaſting God, which of thy great mercie didſt ſave Noe and his family in the Ark from periſhing by water, and alſo didſt ſafely lead the children of Iſrael thy people thorow the red Sea, figuring thereby thy holy Baptiſme: and by the Baptiſme of thy welbeloved Sonne Jeſus Chriſt, didſt ſanctifie the floud Jordan, and all other waters to the myſticall waſhing away of ſinne: We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being delivered from thy wrath, may be received into the Ark of Chriſts Church, and being ſtedfaſt in faith, joyfull through hope, and rooted in charity, may ſo paſſe the waves of this troubleſome world, that finally they may come to the land of everlaſting life, there to reign with thee world without end, through Jeſus Chriſt our Lord. Amen.

Almighty

ALmighty and immortall God, the ayd of all that need, the helper of all that flee to thee for ſuccour, the life of them that beleeve, and the reſurrection of the dead: we call upon thee for theſe Infants, that they coming to thy holy Baptiſme, may receive remiſſion of their ſinnes by ſpirituall regeneration. Receive them, O Lord as thou haſt promiſed by thy welbeloved Sonne, ſaying, Aſk, and you ſhall have; ſeek, and you ſhall finde; knock, and it ſhall be opened unto you. So give now unto us that aſk; let us that ſeek, finde; open the gate unto us that knock, that theſe Infants may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternall kingdom, which thou haſt promiſed by Chriſt our Lord. Amen.

Then ſhall the Prieſt ſay,

Hear the words of the Goſpel written by Saint Mark in the tenth Chapter. Mark. 10.13.

AT a certain time they brought children to Chriſt, that he ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid unto them, Suffer little children to come unto me, and forbid them not, for to ſuch belongeth the kingdom of God. Verily I ſay unto you, Whoſoever doth not receive the kingdom of God as a little childe, he ſhall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and bleſſed them.

After the Goſpel is read, the Miniſter ſhall make this brief exhortation upon the words of the Goſpel.

FRiends, you hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him: how he blamed thoſe that would have kept them from him: how he exhorteth all men to follow their innocencie. You perceive how by his outward geſture and deed

deed he declared his good will toward them: For he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleeve, that he will likewise favourably receive these present infants, that he will embrace them with the arms of his mercy, that he will give unto them the blessing of eternall life, and make them partakers of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father toward these Infants, declared by his Sonne Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing these children to his holy Baptisme: let us faithfully and devoutly give thanks unto him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Encrease this knowledge, and confirm this faith in us evermore: give thy holy Spirit to these Infants, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

Then the Priest shall speak unto the Godfathers and Godmothers on this wise,

WElbeloved friends, ye have brought these children here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to blesse them, to release them of their sinnes, to give them the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their sureties

ſureties that they will forſake the devill and all his worꝛks, and conſtantly beleeve Gods holy worꝛd, and obediently keep his Commandments.

¶ Then ſhall the Prieſt demand of the Godfathers and Godmothers theſe queſtions following.

DOeſt thou forſake the devill and all his worꝛks, the vain pomp and glorꝛy of the worꝛld, with all covetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow, noꝛ be led by them?

Anſwer.

I forſake them all.

Miniſter.

Doeſt thou beleeve in God the Father Almighty, maker of heaven and earth? And in Jeſus Chꝛiſt his onely begotten Sonne our Lorꝛd? And that he was conceived by the holy Ghoſt, boꝛn of the Virgin Mary, that he ſuffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and alſo did riſe again the third day, that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty: and from thence ſhall come again at the end of the worꝛld, to judge the quick and the dead? And doeſt thou beleeve in the holy Ghoſt, the holy Catholique Chꝛurch, the Communion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly beleeve.

Miniſter.

Wilt thou be baptized in this faith?

Anſwer.

That is my deſire.

Then ſhall the Prieſt ſay.

OMercifull God, grant that the old Adam in theſe chilꝛen may be ſo buried, that the new man may be raiſed up in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit, may live and grow in them. Amen.

Grant that they may have power and ſtrength to have victory, and to triumph againſt the devill, the world, and the fleſh. Amen.

Grant that whoſoever is here dedicated to thee by our office and miniſtery, may alſo be endued with heavenly vertues, and everlaſtingly rewarded through thy mercy, O bleſſed Lord God, who doeſt live and govern all things, world without end. Amen.

ALmighty everliving God, whoſe moſt dearly beloved Sonne Jeſus Chriſt, for the forgiveneſſe of our ſinnes, did ſhed out of his moſt precious ſide both water and blood, and gave commandment to his Diſciples, that they ſhould go teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt: regard, we beſeech thee, the ſupplications of thy Congregation, and grant that all thy ſervants which ſhall be baptized in this water, may receive the fulneſſe of thy grace, and ever remain in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord. Amen.

Then the Prieſt ſhall take the childe in his hands, and ask the name: and naming the childe, ſhall dip it in the water, ſo it be diſcreetly and warily done, ſaying,

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

And if the childe be weak, it ſhall ſuffice to pour water upon it, ſaying the foreſaid words.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

Then the Prieſt ſhall make a croſſe upon the childes forehead, ſaying,

WE receive this childe into the Congregation of Chriſts flock, and do ſigne him with the ſigne of

of the croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the faith of Chriſt crucified, and manfully to fight under his banner, againſt ſinne, the world, and the devill, and to continue Chriſts faithfull ſouldier and ſervant unto his lives end. Amen.

Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that theſe children be regenerate and grafted into the body of Chriſts Congregation, let us give thanks unto God for theſe benefits, and with one accord make our prayers unto Almighty God, that they may lead the reſt of their life according to this beginning.

Then ſhall be ſaid,

Our Father which art in heaven, &c.

Then ſhall the Prieſt ſay.

WEe yeeld thee hearty thanks, moſt mercifull Father, that it hath pleaſed thee to regenerate this Infant with thy holy Spirit, to receive him for thine own childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beſeech thee to grant, that he being dead unto ſin, and living unto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the old man, and utterly abolish the whole body of ſinne, that as he is made partaker of the death of thy Sonne, ſo he may be partaker of his reſurrection, ſo that finally, with the reſidue of thy holy Congregation, he may be inheritour of thine everlaſting kingdome, through Chriſt our Lord. Amen.

At the laſt end, the Prieſt calling the Godfathers and Godmothers together, ſhall ſay this exhortation following.

FOraſmuch as theſe children have promiſed by you to forſake the devill and all his works, to beleeve in God and to ſerve him: you muſt remember that it is your parts and duties, to ſee that theſe Infants be taught, ſo ſoon as they ſhall be able

to learn, what a ſolemn vow, promiſe and profeſſion they have made by you. And that they may knowe theſe things the better, ye ſhall call upon them to hear Sermons, and chiefly you ſhall provide that they may learn the Creed, the Lords Prayer, and the ten Commandments in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeve to his ſouls health, and that theſe children may be vertuouſly brought up, to lead a godly and a Chriſtian life, remembring alwayes that Baptiſme doth repreſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and to be made like unto him, that as he died and roſe again for us, ſo ſhould we which are baptized die from ſinne, and riſe again unto righteouſneſſe, continually mortifying all our evill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of living.

¶ The Miniſter ſhall command that the children be brought to the Biſhop to be confirmed of him, ſo ſoon as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords Prayer, and the ten Commandments, and be further inſtructed in the Catechiſme ſet forth for that purpoſe, accordingly as it is there expreſſed.

¶ Of them that are to be baptized in private houſes, in time of neceſſitie, by the Miniſter of the Pariſh, or any *other lawfull Miniſter that can be procured.*

THe Paſtours and Curates ſhall often admoniſh the people, that they deferre not the Baptiſme of Infants any longer then the Sunday, or other Holy day next after the childe be born, unleſſe upon a great and reaſonable cauſe declared to the Curate, and by him approved. And alſo they ſhall warn them; that without great cauſe, and neceſſitie, they procure not

not their children to be baptized at home in their houſes. And when great need ſhall compell them ſo to do, then Baptiſme ſhall be adminiſtred on this faſhion. Firſt, let the lawfull Miniſter and them that be preſent, call upon God for his grace, and ſay the Lords Prayer, if the time will ſuffer. And then the childe being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dip it in water, or pour water upon it, ſaying theſe words,

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

And let them not doubt, but that the childe ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized again. But yet nevertheleſſe, if the childe which is after this ſort baptized, doe afterwards live, it is expedient that it be brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame Pariſh did himſelf baptize that childe, the Congregation may be certified of the true form of Baptiſme by him privately before uſed: Or if the childe were baptized by any other lawfull Miniſter, that then the Miniſter of the Pariſh, where the childe was born or Chriſtened, ſhall examine and trie, whether the childe be lawfully baptized, or no. In which caſe, if thoſe that bring any childe to the Church, doe anſwer that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying,

By whom was the childe Baptized?
Who was preſent when the childe was baptized?
And becauſe ſome things eſſentiall to this Sacrament, may happen to be omitted, through fear or haſte in ſuch times of extremity: Therefore I demand further of you,
With what matter was the childe baptized?
With what words was the childe baptized?
Whether think you the childe to be lawfully and perfectly baptized?

And if the Miniſter ſhall finde by the anſwers of ſuch as bring the childe, that all things were done as they ought to be: then ſhall not he Chriſten the childe again, but ſhall receive him as one of the flock of the true Chriſtian people, ſaying thus,

I Certifie you, that in this caſe all is well done, and according unto due order, concerning the baptizing of this childe, which being born in originall ſinne, and in the wrath of God, is now by the laver of regeneration in Baptiſme, received into the number of the children of God, and heirs of everlaſting life. For our Lord Jeſus Chriſt doth not denie his grace, and mercy unto ſuch Infants, but moſt lovingly doth call them unto him as the holy Goſpel doth witneſſe to our comfort on thy is wiſe.

Mark. 10, 13. AT a certain time they brought children unto Chriſt, that he ſhould touch them, and his diſciples rebuked thoſe that brought them: But when Jeſus ſaw it, he was diſpleaſed, and ſaid unto them, Suffer little children to come unto me, and forbid them not, for to ſuch belongeth the Kingdome of God. Verily I ſay unto you, Whoſoever doth not receive the Kingdome of God as a little childe, he ſhall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and bleſſed them.

After the Goſpel is read, the Miniſter ſhall make this exhortation upon the words of the Goſpel.

FRiends, you hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him: how he blamed thoſe that would have kept them from him: how he exhorted all men to follow their innocencie. Ye perceive how by his outward geſture and deed, he declared his good will towards them: For he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeve, that

that he hath likewiſe favourably receiued this preſent Infant, that he hath embraced him with the armes of his mercie, that he hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting Kingdom. Wherefore we being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Ieſus Chriſt towards this Infant, let us faithfully and deuoutly giue thanks vnto him, and ſay the prayer which the Lord himſelf taught, and in declaration of our Faith let us recite the Articles contained in our Creed.

Here the Miniſter, with the Godfathers and Godmothers ſhall ſay,

¶ Our Father which art in heauen, &c.

Then ſhall the Prieſt demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,

Doeſt thou in the name of this childe forſake the deuill and all his workes, the vain pomp and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them.

Anſwer.

I forſake them all.

Miniſter.

Doeſt thou in the name of this childe profeſſe this Faith, to beleeue in God the Father Almighty, maker of heauen and earth? And in Ieſus Chriſt his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghoſt, borne of the Virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried; that he went downe into hell, and alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence he ſhall come againe at the end of the world to iudge the quick and

the dead? and do you in his Name beleeve in the holy Ghoſt, the holy Catholique Church, the Communion of ſaints, the remiſſion of ſinnes, reſurrection, and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly beleeve.

℣ Let us pray.

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore: give thy holy Spirit to this Infant, that he being born again, and being made heir of everlaſting ſalvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Sonne, who liveth and reigneth with thee in the unity of the ſame holy Spirit, everlaſtingly. Amen.

Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOraſmuch as this childe hath promiſed by you to forſake the devill and all his works, to beleeve in God, and to ſerve him: you muſt remember that it is your part and duty, to ſee that this Infant be taught, ſo ſoon as he ſhall be able to learn, what a ſolemn vow, promiſe, and profeſſion he hath made by you. And that he may know theſe things the better, ye ſhall call upon him to hear Sermons, and chiefly you ſhall provide that he may learn the Creed, the Lords prayer, and the tenne Commandments in the Engliſh tongue, and all other things which a Chriſtian man ought to know, and beleeve to his ſouls health, and that this childe may be vertuouſly brought up, to lead a godly and a Chriſtian life, remembring alway that Baptiſme doth repreſent unto us our profeſſion, which is to follow the example

of

of our Saviour Christ, and be made like unto him, that as he died and rose again for us, so should we which are baptized, die from sinne, and rise again unto righteousnesse, continually mortifying all our evill and corrupt affections, and dayly proceeding in all vertue and godlinesse of living.

And so forth as in Publike Baptisme.

But if they which bring the Infants to the Church, doe make such uncertain answeres to the Priests questions, as that it cannot appear that the childe was baptized with water, in the Name of the Father, and of the Sonne, and of the holy Ghost, which are Essentiall parts of Baptisme: then let the Priest baptize it in form above written, concerning Publique Baptisme, saving that at the dipping of the childe in the Font, he shall use this form of words.

IF thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost.

The order of Confirmation, or laying on of hands *upon children baptized, and able to render an account of their* Faith, according to the Catechisme following.

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it, (according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords Prayer, and the ten Commandments; and can also answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

First,

Firſt, becauſe that when children come to the yeeres of diſcretion, and have learned what their Godfathers, and Godmothers promiſed for them in baptiſme, they may then themſelves with their own mouth, and with their own conſent, openly before the Church, ratifie and confirm the ſame: and alſo promiſe that by the grace of God they will evermore endevour themſelves faithfully to obſerve and keep ſuch things as they by their own mouth and confeſſion have aſſented unto. Secondly, foraſmuch as Confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer, they may receive ſtrength and defence againſt all temptations to ſinne, and the aſſaults of the world and the devill, it is moſt meet to be miniſtred when children come to that age, that partly by the frailty of their own fleſh, partly by the aſſaults of the world and the devill, they begin to be in danger to fall into ſundry kinds of ſinne.

Thirdly, for that it is agreeable with the uſage of the Church in times paſt: whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts religion, ſhould openly profeſſe their own faith, and promiſe to be obedient unto the will of God. And that no man ſhall think that any detriment ſhall come to children by deferring of their Confirmation, he ſhall know for truth, that it is certain by Gods Word, that children being baptized, have all things neceſſary for their ſalvation, and be undoubtedly ſaved.

A Catechiſme, that is to ſay, An inſtruction to be *learned of every childe, before he be brought to be* confirmed by the Biſhop.

Queſtion.

WHat is your name?

Anſwer.

N. or M.

Queſtion.

WHo gave you this name?

Anſwer.

Anſwer.

My Godfathers and Godmothers in my Baptiſme, wherein I was made a member of Chriſt, the childe of God, and an inheritour of the Kingdom of Heaven.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwer.

They did promiſe and vow three things in my name. Firſt, that I ſhould forſake the devill and all his workes, the pomps and vanities of the wicked world, and all the ſinfull luſts of the fleſh. Secondly, that I ſhould beleeve all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keep Gods holy Will, and Commandments, and walk in the ſame all the dayes of my life.

Queſtion.

Doeſt thou not think that thou art bound to beleeve, and to do as they have promiſed for thee?

Anſwer.

Yes verily: and by Gods help ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray God to give me his grace, that I may continue in the ſame unto my lives end.

Queſtion.

Rehearſe the Articles of thy belief.

Anſwer.

I beleeve in God the Father Almighty, maker of Heaven and earth. And in Jeſus Chriſt his onely Sonne our Lord, which was conceived by the holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe again from the dead, he aſcended into heaven, and ſitteth at the right hand

of

of God the Father Almighty: From thence he ſhall come to ſiudge the quick and the dead. I beleeve in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiveneſſe of ſinnes, the reſurrection of the body, and the life everlaſting. Amen.

Queſtion.

What doeſt thou chiefly learn in theſe Articles of thy belief?

Anſwer.

Firſt, I learn to beleeve in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me, and all mankinde.

Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods Commandments. Tell me how many there be?

Anſwer.

Tenne.

Queſtion.

Which be they?

Anſwer.

THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the houſe of bondage.

i. Thou ſhalt have none other Gods but me.

ii. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſſe of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſinnes of the fathers upon the children, unto the third and fourth generation of them that hate me,

me, and shew mercy unto thousands, in them that love me, and keep my Commandments.

iii. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his Name in vain.

iiii. Remember that thou keep holy the Sabbath day. Six dayes shalt thou labour, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattell, and the stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the Sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

vi. Thou shalt do no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steal.

ix. Thou shalt not bear false witnesse against thy neighbour.

x. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learn by these Commandments?

Answer.

I learn two things: my dutie towards God, and my dutie towards my neighbour.

Question.

What is thy duty towards God?

Answer.

Answer.

My duty towards God is to beleeve in him, to feare him, and to love him with all my heart, with all my minde, with all my soul, and with all my strength. To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his word, and to serve him truly all the dayes of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My dutie towards my neighbour, is to love him as my self, and to do to all men as I would they should do unto me. To love, honour, and succour my father, and mother. To honour and obey the King and his ministers. To submit my self to all my governours, teachers, spirituall Pastours and masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evill speaking, lying and slandering. To keep my body in temperance, soberneſſe, and chastitie. Not to covet nor desire other mens goods, but to learn and labour truely to get mine own living, and to do my dutie in that state of life, unto the which it shall please God to call me.

Question.

My good childe, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without his speciall grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords prayer.

Answer.

OUr Father which art in heaven, hallowed be thy Name, Thy Kingdome come, Thy will be done

in

in earth as it is in heaven. Give us this day our dayly bread. And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us. And lead us not into temptation: but deliver us from evill. Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwer.

I deſire my Lord God our heavenly Father, who is the giver of all goodneſſe, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God, that he will ſend us all things that be needfull both for our ſouls and bodies, and that he will be mercifull unto us, and forgive us our ſinnes, and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily, and that he will keep us from all ſinne and wickedneſſe, and from our ghoſtly enemie, and from everlaſting death. And this I truſt he will do of his mercie and goodneſſe, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwer.

Two onely as generally neceſſary to ſalvation, that is to ſay, Baptiſme, and the Supper of the Lord.

Queſtion.

What meaneſt thou by this word Sacrament?

Anſwer.

I mean an outward and viſible ſigne of an inward and ſpirit all grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſtion.

Question.

How many parts be there in a Sacrament?

Answer.

Two: the outward visible Signe, and the inward Spirituall grace.

Question.

What is the outward visible signe, or forme in Baptisme?

Answer.

Water: wherein the person baptized is dipped, or sprinkled with it, In the Name of the Father, and of the Son, and of the holy Ghost.

Question.

What is the inward and spirituall grace?

Answer.

A death unto sinne, and a new birth unto righteousnesse: for being by nature born in sinne, and the children of wrath, we are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sinne: and faith, whereby they stedfastly beleeve the promises of God made to them in that Sacrament.

Question.

Why then are Infants baptized, when by reason of their tender age, they cannot perform them?

Answer.

Yes: they do perform them by their Sureties, who promise and vow them both in their names: which when they come to age, themselves are bound to perform.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

Anſwer.

For the continuall remembrance of the Sacrifice of the death of Chriſt, and the benefits which wee receive thereby.

Queſtion.

What is the outward part or ſigne of the Lords Supper?

Anſwer.

Bread and Wine, which the Lord hath commanded to be received.

Queſtion.

What is the inward part, or thing ſignified?

Anſwer.

The Body and Bloud of Chriſt, which are verily and indeed taken and received of the faithfull in the Lords Supper?

Queſtion.

What are the benefits whereof wee are partakers thereby?

Anſwer.

The ſtrengthening and refreſhing of our ſouls by the Body and bloud of Chriſt, as our bodies are by the Bread and Wine.

Queſtion.

What is required of them which come to the Lords Supper?

Anſwer.

To examine themſelves whether they repent them truly of their former ſinnes, ſtedfaſtly purpoſing to lead a new life, have a lively faith in gods mercy through Chriſt, with a thankfull remembrance of his death, and be in charity with all men.

¶ So ſoon as the children can ſay in their mother tongue the articles of the faith, the Lords prayer, the ten Commandments, and alſo can anſwer to ſuch queſtions of this ſhort

Catechiſme, as the Biſhop, or ſuch as he ſhall appoint, ſhall by his diſcretion appoſe them in: then ſhall they be brought to the Biſhop by one that ſhall be their Godfather or Godmother, that every childe may have a witneſſe of his Confirmation. And the Biſhop ſhall confirm them on this wiſe.

¶ Confirmation, or laying on of hands.

Miniſter.

OUr help is in the Name of the Lord.

Anſwer.

Which hath made heaven and earth.

Miniſter.

Bleſſed be the Name of the Lord.

Anſwer.

Henceforth world without end.

Miniſter.

Lord hear our prayers.

Anſwer.

And let our cry come unto thee.

¶ Let us pray.

ALmighty and everliving God, who haſt vouchſafed to regenerate theſe thy ſervants by water and the holy Ghoſt, and haſt given unto them forgiveneſſe of all their ſinnes: ſtrengthen them, we beſeech thee, O Lord, with the holy Ghoſt, the Comforter, and dayly increaſe in them thy manifold gifts of grace, the ſpirit of wiſdom and underſtanding, the ſpirit of counſell and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſſe, and fulfill them, O Lord, with the ſpirit of thy holy fear. Amen.

¶ Then the Biſhop ſhall lay his hand upon every childe ſeverally, ſaying,

Defend, O Lord, this childe with thy heavenly grace, that

that he may continue thine for ever, and dayly increase in thy holy Spirit more and more, untill he come unto thy everlasting Kingdom. Amen.

¶ Then shall the Bishop say,

Let us pray.

ALmighty and everliving God, which makest us both to will, and to do those things that be good and acceptable unto thy Majesty, we make our humble supplications unto thee for these children, upon whom, after the example of the holy Apostles, we have laid our hands, to certifie them by this sign, of thy favour and gracious goodnesse toward them: let thy Fatherly hand, we beseech thee, ever be over them: let thy holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus,

THe blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. Amen.

¶ The Curate of every Parish, or some other at his appointment, shall diligently upon Sundayes and Holy-dayes, half an hour before Evensong, openly in the Church, instruct and examine so many children of his Parish, sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechisme.

¶ And all Fathers, Mothers, Masters, & Dames, shall cause their children, servants and prentises (which have not learned their Catechisme) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, untill such time that they have learned all that is here appointed for them to learn. And whensoever the Bishop shal give knowledge for children to be brought before him to any

convenient place for their confirmation, then ſhall the Curate of every Pariſh, either bring or ſend in writing the names of all thoſe children of his Pariſh, which can ſay the Articles of the Faith, the Lords prayer, and the ten Commandments, and alſo how many of them can anſwer to the other queſtions contained in this Catechiſme.

¶ And there ſhall none be admitted to the holy Communion, until ſuch time as he can ſay the Catechiſme, & be confirmed.

¶ The form of ſolemnization of *Matrimony*.

¶ Firſt, the banes muſt be asked three ſeverall Sundayes or Holy-dayes, in the time of Service, the people being preſent, after the accuſtomed manner.

¶ And if the perſons that ſhould be married, dwell in diverſe Pariſhes, the Banes muſt be asked in both Pariſhes, and the Curate of the one Pariſh ſhall not ſolemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice asked, from the Curate of the other Pariſh.

¶ At the day appointed for ſolemnization of Matrimony, the perſons to be married ſhall come into the body of the Church, with their friends and neighbours, and there the Prieſt ſhall ſay thus,

DEarly belobed friends, we are gathered together here in the ſight of God, and in the face of his Congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable eſtate, inſtituted of God in Paradiſe, in the time of mans innocencie, ſignifying unto us the myſticall Union that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee,

Galilee, and is commended of Saint Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand unadvisedly, lightly, or wantonly to satisfie mens carnall lusts and appetites, like brute beasts that have no understanding, but reverently, discreetly, advisedly, soberly, and in the fear of God, duely considering the causes for which Matrimony was ordained. One was the procreation of children to be brought up in the fear and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedy against sinne, and to avoid fornication, that such persons as have not the gift of continencie, might marry, and keep themselves undefiled members of Christs body. Thirdly, for the mutuall society, help, and comfort that the one ought to have of the other both in prosperity and adversity, into the which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause, why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking unto the persons that shall be married, he shall say,

I Require and charge you (as you will answer at the dreadfull day of judgement, when the secrets of all hearts shall be disclosed) that if either of you do know any impediment, why ye may not be lawfully joyned together in Matrimony, that ye confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their Matrimony lawfull.

¶ At which day of Marriage, if any man do alleadge and declare any impediment, why they may not be coupled together in Matrimony by Gods Law, or the Laws of this Realm, and will be bound, and sufficient sureties with him

to the parties, or elſe put in a caution to the full value of ſuch charges as the perſons to be married do ſuſtain, to prove his allegation: then the ſolemnization muſt be deferred unto ſuch time as the truth be tried. If no impediment be alleadged, then ſhall the Curate ſay unto the man,

N. WIlt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy eſtate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in ſickneſſe and in health? and forſaking all other, keep thee only unto her, ſo long as you both ſhall live?

The man ſhall anſwer,

I will.

Then ſhall the Prieſt ſay unto the woman,

N. WIlt thou have this man to thy wedded huſband, to live together after Gods ordinance, in the holy eſtate of Matrimony? Wilt thou obey him, and ſerve him, love, honour, and keep him in ſickneſſe and in health? and forſaking all other, keep thee only unto him, ſo long as you both ſhall live?

The woman ſhall anſwer,

I will.

Then ſhall the Miniſter ſay,

Who giveth this woman to be married to this man?

¶ And the Miniſter receiving the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to give their troth to other, the man firſt ſaying,

I. N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſſe and in health, to love and to cheriſh, till death us depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then ſhall they looſe their hands, and the woman taking again the man by thy right hand, ſhall ſay,

I. N. take thee N. to my wedded huſband, to have

and

and to hold from this day forward, for better for worse, for richer for poorer, in sickneſſe and in health, to love, cherish, and to obey, till death us depart, according to Gods holy ordinance: and thereto I give thee my troth.

¶ Then shall they again looſe their hands, and the man shall give unto the woman a Ring, laying the same upon the book, with the accuſtomed duety to the Prieſt and Clerk. And the Prieſt taking the Ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the man taught by the Prieſt, shall say,

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then the man leaving the Ring upon the fourth finger of the womans left hand, the Miniſter shall say,

¶ Let us pray.

O Eternall God, Creatour and Preserver of all mankinde, giver of all spirituall grace, the Authour of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bleſſe in thy Name, that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ Then shall the Prieſt joyn their right hands together and say,

Those whom God hath joyned together, let no man put asunder.

¶ Then shall the Miniſter speak unto the people,

Forasmuch as N. and N. have consented together in holy wedlock, and have witneſſed the same before God and this company, and thereto have given and

pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joyning of hands: I pronounce that they be man and wife together. In the Name of the Father, of the Sonne, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

GOd the Father, God the Son, God the holy Ghost, blesse, preserve and keep you, the Lord mercifully with his favour look upon you, and so fill you with all spirituall benediction and grace, that you may so live together in this life, that in the world to come you may have life everlasting. Amen.

¶ Then the Minister or Clerks going to the Lords Table, shall say or sing this Psalme following.

Beati omnes. Psal. 128.

BLessed are all they that fear the Lord: and walk in his wayes.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull Vine: upon the walls of thy house.

Thy children like the Olive branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or this Psalm.

Deus misereatur. Psal. 67.

GOd be mercifull unto us and blesse us: and shew us the light of his countenance, and be mercifull unto us.

That thy way may be known upon the earth: thy saving health among all nations.

Let

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O Let the nations reioyce and be glad: for thou ſhalt iudge the folk righteouſly, and govern the Nations upon the earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God ſhall give us his bleſſing.

God ſhall bleſſe us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ The Pſalm ended, and the man and the woman kneeling afore the Lords Table, the Prieſt ſtanding at the Table and turning his face toward them, ſhall ſay,

Lord have mercy upon us.

Anſwer.

Chriſt have mercy upon us.

Miniſter.

Lord have mercie upon us.

Our Father which art in heaven, hallowed be thy Name, &c.

And lead us not into temptation.

Anſwer.

But deliver us from evill. Amen.

Miniſter.

O Lord ſave thy ſervant and thy handmaid.

Anſwer.

Which put their truſt in thee.

Miniſter.

O Lord ſend them help from thy holy place.

Anſwer.

And evermore defend them.

Miniſter.

Minister.

Be unto them a tower of strength.

Answer.

From the face of their enemie.

Minister.

O Lord hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, blesse these thy servants, and sowe the seed of eternall life in their mindes, that whatsoever in thy holy word they shall profitably learn, they may in deed fulfill the same. Look, O Lord, mercifully upon them from heaven, and blesse them. And as thou didst send thy blessing upon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

¶ This prayer next following shall be omitted, where the woman is past childe-birth.

O Mercifull Lord and heavenly Father, by whose gracious gift mankinde is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also live together so long in godly love, and honesty, that they may see their childrens children unto the third and fourth generation, unto thy praise and honour, through Jesus Christ our Lord. Amen.

O God which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning: and knitting them together, didst teach

that

that it ſhould never be lawfull to put aſunder thoſe whom thou by Matrimony haſt made one: O God, which haſt conſecrated the ſtate of Matrimony to ſuch an excellent myſtery, that in it is ſignified and repreſented the ſpirituall marriage and unity betwixt Chriſt and his Church: look mercifully upon theſe thy ſervants, that both this man may love his wife according to thy word (as Chriſt did love his ſpouſe the Church, who gave himſelf for it, loving and cheriſhing it even as his own fleſh) and alſo that this woman may be loving and amiable to her huſband as Rachel, wiſe as Rebecca, faithfull and obedient as Sara; and in all quietneſſe, ſobriety, and peace, be a follower of holy and godly Matrons. O Lord bleſſe them both, and grant them to inherit thine everlaſting Kingdome, through Jeſus Chriſt our Lord Amen.

¶ Then ſhall the prieſt ſay,

ALmighty God, which at the beginning did create our firſt parents Adam and Eve, and did ſanctifie and joyn them together in marriage, poure upon you the riches of his grace, ſanctifie and bleſſe you, that ye may pleaſe him both in body and ſoul, and live together in holy love unto your lives end. Amen.

¶ Then ſhall begin the Communion. And after the Goſpel ſhall be ſaid a Sermon, wherein ordinarily, ſo oft as there is any marriage, the office of a man and wife ſhall be declared, according to holy Scripture. Or if there be no Sermon, the Miniſter ſhall read this that followeth.

ALl ye which be maried, or which intend to take the holy ſtate of Matrimony upon you, hear what holy Scripture doth ſay as touching the duty of huſbands towards their wives, and wives towards their huſbands.

Saint Paul in his Epiſtle to the Epheſians the fifth Chapter, doth give this commandement to all maried men, Ye huſbands, love your wives, even as Chriſt loved

loved the Church, and hath given himself for it, to sanctifie it, purging it in the fountain of water, through the word, that he might make it unto himself a glorious Congregation, not having spot or wrinkle, or any such thing, but that it should be holy and blameless. So men are bound to love their own wives as their own bodies. He that loveth his own wife, loveth himself: for never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This mystery is great: but I speak of Christ and of the Congregation. Nevertheless, let every one of you so love his own wife, even as himself.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married, Ye men, love your wives, and be not bitter unto them.

Hear also what Saint Peter the Apostle of Christ, which was himself a married man, saith unto them that are married, Ye husbands dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessell, and as heirs together of the grace of life, so that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus: Ye women submit your selves unto your own husbands, as unto the Lord: for the husband is the wives head, even as Christ is the head of the Church, and he is also the Saviour of the whole body.

Therefore as the Church or Congregation is subject unto Christ; so likewise let the wives also be in subjection

unto

unto their own husbands in all things. And again he saith, Let the wife reverence her husband. And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Ye wives submit your selves unto your own husbands, as it is convenient in the Lord.

Saint Peter also doth instruct you very godly, thus saying, Let wives be subject to their own husbands, so that if any obey not the word, they may be wonne without the word, by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose apparell let it not be outward with braided hair, and trimming about with gold, either in putting on of gorgeous apparell: but let the hid man, which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner in the old time did the holy women which trusted in God, apparel themselves, being subject to their own husbands, as Sara obeyed Abraham, calling him lord, whose daughters ye are made doing well, and not being dismayed with any fear.

¶ The new married persons the same day of their marriage, must receive the holy Communion.

¶ The order for the visitation of the sick.

The Priest entring into the sick persons house, shall say,

Peace be to this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence, he shall say kneeling down.

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious bloud, and be not angry with us for ever.

Lord

Lord have mercie upon us.
Chriſt have mercy upon us.
Lord have mercy upon us.
OUr Father which art in heaven, &c.
And lead us not into temptation.

Anſwer.

But deliver us from evill. Amen.

Miniſter.

O Lord ſave thy ſervant.

Anſwer.

Which putteth his truſt in thee.

Miniſter.

Send him help from thy holy place.

Anſwer.

And evermore mightily defend him.

Miniſter.

Let the enemie have no advantage of him.

Anſwer.

Nor the wicked approach to hurt him.

Miniſter.

Be unto him, O Lord, a ſtrong tower.

Anſwer.

From the face of his enemie.

Miniſter.

O Lord hear our prayers.

Anſwer.

And let our cry cry come unto thee.

Miniſter.

O Lord look down from heaven, behold, viſit and relieve this thy ſervant. Look upon him with the eyes of thy mercie, give him comfort and ſure confidence in thee, defend him from the danger of the enemie, and keep him in perpetuall peace and ſafety, through Jeſus Chriſt our Lord. Amen.

HEar us, Almighty and moſt mercifull God and Saviour, extend thine accuſtomed goodneſſe to

this

this thy servant, which is greived with sickness: visit him, O Lord, as thou didst visit Peters wives mother, and the Captains servant. So visit and restore to this sick person his former health, (if it be thy will) or else give him grace so to take thy visitation, that after this painfull life ended, hee may dwell with thee in life everlasting. Amen.

¶ Then shall the Minister exhort the sick person after this forme, or other like,

DEarly beloved, know this, that Almighty God is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to trie your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory, and endless felicity, or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father: know you certainly, that if you truely repent you of your sinnes, and bear your sickness patiently, trusting in Gods mercy, for his dear Sonne Jesus Christ his sake, and render unto him humble thanks for his Fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Curate may end his exhortation in this place.

TAke therefore in good worth the chastisement of the Lord. For whom the Lord loveth, hee chastiseth: yea, as S. Paul saith, Hee scourgeth every sonne which hee receiveth. If ye indure chastisement, he offereth himself unto you as unto his own children.

What

what sonne is he that the father chastiseth not? If ye be not under correction, (whereof all true children are partakers) then are ye bastards and not children. Therefore seeing that when our carnall fathers do correct us, wee reverently obey them: shall we not now much rather be obedient to our Spirituall Father, and so live? And they for a few dayes do chastise us after their own pleasure: but he doth chastise us for our profit, to the intent hee may make us partakers of his holinesse. These words, good brother, are Gods words, and written in holy Scripture for our comfort and instruction, that wee should patiently and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversitie it shall please his gratious goodnesse to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles and sickenesse. For he himselfe went not up to joy, but first he suffered pain: he entred not into his glory, before he was crucified: so truly our way to eternall joy is, to suffer here with Christ, and our door to enter into eternall life is gladly to die with Christ, that wee may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your Baptisme. And forasmuch as after this life there is account to be given unto the righteous Judge, of whom all must be judged without respect of persons: I require you to examine your self and your state, both toward God and man, so that accusing and condemning your self for your own faults, you may finde mercie at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearfull judgement: therefore I shall shortly rehearse the

Articles

Articles of our Faith, that you may know whether you do beleeve as a Christian man should or no.

¶ Here the minister shall rehearse the Articles of the faith saying thus,

DOest thou beleeve in God the Father Almightie: &c. As it is in Baptisme.

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottom of his heart, all persons that have offended him, and if hee have offended other, to ask them forgivenes: and where hee hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not afore disposed his goods, let him then make his Will, and also declare his debts, what he oweth, and what is owing unto him, for discharging of his conscience, and quietnesse of his executors. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause. The Minister may not forget nor omit to move the sick person, and that most earnestly, to liberality toward the poor. Here shall the sick person make a speciall confession, if hee feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him after this sort.

OUr Lord Jesus Christ, who hath left power to his Church to absolve all sinners which truly repent and beleeve in him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, In the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And then the priest shall say the Collect following.

Let us pray.

OMost mercifull God, which according to the multitude of thy mercies doest so put way the sinnes of

those which truly repent, that thou remembrest them no more, open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgivenesse. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devill, or by his own carnall will and frailnesse, preserve and continue this sick member in the unity of the Church, consider his contrition, accept his teares, asswage his pain, as shall be seen to thee most expedient for him. And forasmuch as hee putteth his full trust onely in thy mercie, impute not unto him his former sinnes, but take him unto thy favour, through the merits of thy most dearly beloved Sonne Jesus Christ. Amen.

Then shall the Minister say this Psalme.

In te Domine speravi. Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousnesse, incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help mee, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever since I was born: thou art hee that took mee out of my mothers womb, my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake mee not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsell together, saying:

God

God hath forsaken him, persecute him and take him, for there is none to deliver him.

Go not farre from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evill.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall dayly speak of thy righteousnesse and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou, O God, hast taught me from my youth up untill now: therefore will I tell of thy wonderous works.

Forsake me not, O God, in mine old age, when I am gray headed: untill I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

O what great troubles & adversities hast thou shewed me? and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour: and comforted me on every side.

Therefore will I praise thee and thy faithfulnesse, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy one of Israel.

My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

My tongue also shall talk of thy righteousnesse all the day long: for they are confounded and brought unto shame that seek to do me evill.

Glory be to the Father, &c.

As it was in the beginning, &c.

Adding this.

O Saviour of the world, ſave us, which by thy Croſſe and precious bloud haſt redeemed us, help us, we beſeech thee, O God.

Then ſhall the Miniſter ſay.

THe Almighty Lord, which is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayeſt receive health and ſalvation, but onely the Name of our Lord Jeſus Chriſt. Amen.

¶ *The Communion of the ſick.*

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes and ſickneſſes, and ever uncertain what time they ſhall depart out of this life, therefore to the intent they may be alwayes in a readineſſe to die whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time, but ſpecially in the plague time, exhort their Pariſhioners, to the oft receiving (in the Church) of the holy Communion of the Body and Blood of our Saviour Chriſt: which if they doe, they ſhall have no cauſe in their ſudden viſitation to be unquiet for lack of the ſame. But if the ſick perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his houſe, then hee muſt give knowledge overnight, or elſe early in the morning, to the Curate, ſignifying alſo how many bee appointed to Communicate with him: and having a convenient place in the ſick mans houſe, where the Curate may reverently miniſter, and a good number to receive the Communion with the ſick perſon, with all things neceſſary for the ſame, hee ſhall there miniſter the holy Communion.

The

The Collect.

ALmighty everliving God, maker of mankind, which doeſt correct thoſe whom thou doeſt love, and chaſtiſeſt every one whom thou doeſt receive: we beſeech thee to have mercy upon this thy ſervant, viſited with thine hand, and to grant that he may take his ſickneſſe patiently, and recover his bodily health, if it be thy gracious will, & whenſoever his ſoul ſhall departe from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

MY ſonne deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth. Yea, and he ſcourgeth every ſonne whom he receiveth. Heb. 12.

The Goſpel.

VErily, verily I ſay unto you, He that heareth my word, and beleeveth on him that ſent me, hath everlaſting life, and ſhall not come into damnation, but paſſeth from death unto life. Jonn. 5.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that be appointed to communicate with the ſick. But if a man either by reaſon of extremitie of ſickneſſe, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſts bodie and Bloud: then the Curate ſhall inſtruct him, that if he do truly repent him of his ſinnes, and ſtedfaſtly beleeve that Jeſus Chriſt hath ſuffered death upon the Croſſe for him, and ſhed his bloud for his redemption, earneſtly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Bloud of our Saviour Chriſt profitably to his ſouls health, although he do not receive the Sacrament with his mouth.

When the ſick perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the form of the viſitation at the Pſalme, **In thee, O Lord have I put my truſt,** and go ſtraight to the Communion.

In the time of plague, ſweat, or ſuch other like contagious times of ſickneſſes or diſeaſes, when none of the Pariſh, or neighbours can be gotten to communicate with the ſick in their houſes, for fear of the Infection, upon ſpeciall requeſt of the diſeaſed, the Miniſter may onely Communicate with him.

The order for the Buriall of the dead.

The Prieſt meeting the corps at the Church ſtile, ſhall ſay, or elſe the Prieſt and Clerkes ſhall ſing, and ſo go either into the Church, or towards the grave.

John 11. 25,26. **I Am the reſurrection and the life, ſaith the Lord, He that beleeveth in me, yea, though hee were dead, yet ſhall hee live. And whoſoever liveth and beleeveth in me, ſhall not die for ever.**

Job 19. 25,26,27. **I know that my Redeemer liveth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be covered again with my ſkin, and ſhall ſee God in my fleſh: yea, and I my ſelf ſhall behold him, not with other, but with theſe ſame eyes.**

1 Tim. 6. Job 1.21 **We brought nothing into this world. neither may we carry any thing out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaſeth the Lord, ſo cometh things to paſſe: Bleſſed be the Name of the Lord.**

¶ When they come to the grave, while the Corps is made ready to be laid into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerks ſhall ſing,

My

MAn that is borne of a woman, hath but a short time to liue, and is full of misery. He cometh up and is cut downe like a flower, he fleeth as it were a shadow, and neuer continueth in one stay. In the midst of life we be in death: of whom may we seek for succour but of thee, O Lord, which for our sinnes art justly displeased? yet, O Lord God most holy, O Lord most mighty, O holy and most mercifull Sauiour, deliuer us not into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not up thy mercifull eyes to our prayers: but spare us, Lord most holy, O God most mighty, O holy and mercifull Sauiour, thou most worthy Judge eternall, suffer us not at our last hour for any paines of death to fall from thee. Job 14.

Then while the earth shall be cast upon the body by some standing by, the Priest shall say,

FOrasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternall life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said, or sung,

I Heard a voyce from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord, even so saith the Spirit, that they rest from their labours. Rev. 14. 13

Then shall follow this Lesson taken out of the 15 Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, and become the first fruits of them that sleep. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, even so by Christ shall all be 1 Cor. 15. 20.

made alive, but every man in his own order. The first is Christ, then they that are Christs at his coming: then cometh the end, when he hath delivered up the kingdom to God the Father, when he hath put down all rule, and all authority and power. For he must reign till he have put all his enemies under his feet. The last enemie that shall be destroyed, is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest, that he is excepted that hath put all things under him. When all things are subdued unto him, then shall ỳ Son also himself be subject unto him that put all things under him, that God may be all in all. Else what do they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over them? Yea, and why stand we alway then in jeopardie? By our rejoycing which I have in Christ Jesu our Lord, I die daily. That I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead rise not again? Let us eat & drink, for to morrow we shall die. Be not ye deceived, evil words corrupt good maners. Awake truly out of sleep, and sinne not. For some have not the knowledge of God, I speak this to your shame. But some man will say, How arise the dead? with what body shall they come? Thou fool, that which thou sowest is not quickned except it die. And what sowest thou? Thou sowest not that body that shall be, but bare corn, as of wheat, or some other: but God giveth it a body at his pleasure, to every seed his own body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestial is one, and the glory of the terrestriall is another. There is one manner glory of the Sunne, and another glory of the Moone, and another glory of the starres. For one star

differeth

differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth again in incorruption. It is sown in dishonour, it riseth again in honour. It is sown in weakneſſe, it riseth again in power. It is sown a naturall body, it riseth again a spirituall body. There is a naturall body, and there is a spirituall body: as it is also written, the first man Adam was made a living soul, and the last Adam was made a quickning Spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heaven, heavenly. As is the earthy, such are they that be earthy. And as is the heavenly, such are they that are heavenly. And as we have born the image of the earthy, so shall we bear the image of the heavenly. This say I, brethren, that flesh and bloud cannot inherite the kingdom of God, neither doeth corruption inherite incorruption. Behold, I shew you a mystery, We shall not all sleep: but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trump. For the trump shall blow, and the dead shall rise incorruptible, and we shall be changed: For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to passe the saying that is written; Death is swallowed up into victory: Death, where is thy sting? Hell, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law. But thanks be unto God, which hath given us victory through our Lord Jesus Christ. Therefore my dear brethren, be ye stedfast and unmoveable, alwayes rich in the work of the Lord, forasmuch as ye know, how that your labour is not in vain in the Lord.

The

At the buriall of the dead.

The Leſſon ended, the Prieſt ſhall ſay,

Lord have mercie upon us.

Anſwer.

Chriſt have mercie upon us.

Prieſt.

Lord have mercie upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

Anſwer.

But deliver us from evill. Amen.

Prieſt.

ALmighty God, with whom do live the ſpirits of them that depart hence in the Lord, and in whom the ſouls of them that be elected, after they be delivered from the burden of the fleſh, be in joy and felicitie: we give thee hearty thanks, for that it hath pleaſed thee to deliver this (N.) our brother out of the miſeries of this ſinfull world, beſeeching thee, that it may pleaſe thee of thy gracious goodneſſe, ſhortly to accompliſh the number of thine Elect, and to haſten thy Kingdom, that we with this our brother, and all other departed in the true Faith of thy holy Name, may have our perfect conſummation and bliſſe, both in body and ſoul, in thy eternall and everlaſting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Jeſus Chriſt, who is the reſurrection & the life, in whom whoſoever beleeveth, ſhall live though he die, and whoſoever liveth and beleeveth in him, ſhall not die eternally, who alſo taught us (by his holy Apoſtle Paul) not to be ſorry as men without hope, for them that ſleep in him: We meekly beſeech thee, O Father, to raiſe us from the death of ſinne unto the life of righteouſneſſe, that when we ſhall depart this life, we may reſt in him, as our hope is this our brother doth, and that at the generall reſurrection in the laſt day, we may be found accept-

able in thy ſight, and receive that bleſſing which thy welbeloved Sonne ſhall then pronounce to all that love and fear thee, ſaying, Come ye bleſſed children of my Father, receive the kingdome prepared for you from the beginning of the world. Grant this, we beſeech thee, O mercifull Father, through Jeſus Chriſt our Mediatour and Redeemer. Amen.

¶ The thankſgiveing of women after Childe-birth, commonly called the *Churching of women.*

¶ The woman ſhall come into the church, and there ſhall kneel down in ſome convenient place nigh unto the place where the table ſtandeth, and the prieſt ſtanding by her ſhall ſay theſe words, or ſuch like, as the cauſe ſhall require.

FOraſmuch as it hath pleaſed Almighty God of his goodneſſe to give you ſafe deliverance, and hath preſerved you in the great danger of childbirth: ye ſhall therefore give hearty thanks unto God, and pray.

Then ſhall the Prieſt ſay this Pſalm.

I Have lifted up mine eyes unto the hills: from whence cometh my help. Pſal. 121

My help cometh even from the Lord: which hath made heaven and earth.

He will not ſuffer thy foot to be moved: and he that keepeth thee, will not ſleep.

Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand.

So that the Sun ſhall not burn thee by day: nor the Moon by night.

The

The Lord ſhall preſerve thee from all evill: yea, it is even he that ſhall keep thy ſoul.

The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore.

Glory be to the Father, &c. As it was in the, &c.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

OUr Father which art in heaven, &c.

And lead us not into temptation.

Anſwer.

But deliver us from evill. Amen.

Prieſt.

O Lord ſave this woman thy ſervant.

Anſwer.

Which putteth her truſt in thee.

Prieſt.

Be thou to her a ſtrong tower.

Anſwer.

From the face of her enemies.

Prieſt.

Lord hear our prayer.

Anſwer.

And let our cry come unto thee.

Let us pray.

OAlmighty God, which haſt delivered this woman thy ſervant from the great pain and perill of childbirth: grant we beſeech thee, moſt mercifull Father, that thee through thy help may both faithfully live and walk in her vocation, according to thy will in this life preſent, and alſo may be partaker of everlaſting glory in the life to come, through Jeſus Chriſt our Lord. Amen.

¶ The woman that cometh to give her thanks, muſt offer accuſtomed offerings: and if there be a Communion, it is convenient that ſhe receive the holy Communion.

A Com-

A Commination againſt ſinners, with certain prayers to be uſed divers times in the yeer.

After Morning prayer, the people being called together by the ringing of a Bell, and aſſembled in the Church, the Engliſh Letany ſhall be ſaid after the accuſtomed maner: which ended, the Prieſt ſhall go into the Pulpit, and ſay thus,

BRethren, in the Primitive Church there was a godly diſcipline, that at the beginning of Lent ſuch perſons as were notorious ſinners, were put to open penance, and puniſhed in this world, that their ſouls might be ſaved in the day of the Lord: and that others admoniſhed by their example might be the more afraid to offend.

In the ſtead whereof, untill the ſaid diſcipline may be reſtored again (which thing is much to be wiſhed) it is thought good, that at this time (in your preſence) ſhould be read the generall ſentences of Gods curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomie, and other places of Scripture: and that ye ſhould anſwer to every ſentence, Amen: to the intent that you being admoniſhed of the great indignation of God againſt ſinners, may the rather be called to earneſt and true repentance, and may walk more warily in theſe dangerous dayes, fleeing from ſuch vices, for the which ye affirm with your own mouthes the curſe of God to be due.

Curſed is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftſ-man, and putteth it in a ſecret place to worſhip it.

And the people ſhall anſwer, and ſay,

Amen.

Miniſter.

Curſed is he that curſeth his father and mother.

Anſwer.

Anſwer.

Amen.

Miniſter.

Curſed is he that removeth away the mark of his neighbours land.

Anſwer.

Amen.

Miniſter.

Curſed is he that maketh the blinde to go out of his way.

Anſwer.

Amen.

Miniſter.

Curſed is he that letteth in judgement the right of the ſtranger, of them that be fatherleſſe, and of widows.

Anſwer.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwer.

Amen.

Miniſter.

Curſed is he that lieth with his neighbours wife.

Anſwer.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoul of innocent bloud.

Anſwer.

Amen.

Miniſter.

Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwer.

Amen.

Miniſter.

Minister.

Cursed are the unmercifull, the fornicators, and adulterers, and the covetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answer.

Amen.

Minister.

NOw seeing that all they be accursed (as the Pro- Psal. 119.
phet David beareth witnesse) which do erre and go astray from the Commandements of God, let us (remembring the dreadfull judgement hanging over our heads, and beeing always at hand) return unto our Lord God with all contrition and meeknesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruits of penance.

For now is the axe put unto the root of the trees, so Matth. 3.
that every tree, that bringeth not forth good fruit, is hewen down, and cast into the fire.

It is a fearfull thing to fall into the hands of the li- Heb. 11.
ving God: hee shall poure down rain upon the sinners, Psal. 11.
snares, fire and brimstone, storme and tempest, this shall be their portion to drink. For lo, the Lord is come out Esay. 26.
of his place, to visit the wickednesse of such as dwell upon the earth. But who may abide the day of his com- Malec. 3.
ing? Who shall be able to endure when he appeareth? His fanne is in his hand, and he will purge his floor, Matth. 3.
and gather his wheat into the barn, but he will burn the chaffe with unquenchable fire. The day 1. Thes. 5.
of the Lord cometh as a theif in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travelling with childe, and they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners Rom. 2.
through the stubbornnesse of their heart have heaped

unto

unto themselves, which despised the goodnesse, patience, and long sufferance of God, when he called them contiProv. 1. nually to repentance. Then shall they call upon me, saith the Lord, but I will not hear, they shall seek me early, but they shall not finde me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knock, when the doore shall be shut, and too late to cry for mercy, when it is the time of justice. O terrible voyce of most just judgement, which shall be pronounced upon them, when it shall be said unMatth. 25. to them, Go ye cursed into the fire everlasting, which is prepared for the devill and his angels.

2. Cor. 6. Therefore brethren take we heed betime, while the day of salvation lasteth, for the night cometh when none John 9. can work: but let us, while wee have the light, beleeve in the light, and walk as the children of the light, that we be not cast into the utter darknesse, where is weepMatth. 25. ing and gnashing of teeth. Let us not abuse the goodnesse of God, wich calleth us mercifully to amendment, and of his endlesse pity promiseth us forgivenesse of that which is past, if (with a whole minde and true Esa. 1. heart) wee returne unto him. For though our sinnes be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as woll.

Ezek. 18. Turn you clean, saith the Lord from all your wickednesse, and your sinne shall not be your destruction.

Cast away from you all your ungodlines that ye have done, make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? turn you then, and ye shall live.

1. John 2. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

For

For hee was wounded for our offences, and smitten for our wickednesse. Let us therefore return unto him, who is the mercifull receiver of all true penitent sinners, assuring our selves that hee is ready to receive us, and most willing to pardon us, if wee come unto him with faithfull repentance, if wee will submit our selves unto him, and from henceforth walk in his wayes, if wee will take his easie yoke and light burden upon us, to follow him in lowlinesse, patience, and charity, and be ordered by the governance of his holy Spirit, seeking alwayes his glory, and serving him duly in our vocation, with thanksgiving. This if wee do, Christ will deliver us from the curse of the law, and from the extream malediction which shall light upon them that shall be set on the left hand, and he will set us on his right hand, and give us the blessed benediction of his Father, commanding us to take possession of his glorious Kingdome, unto the which hee vouchsafe to bring us all, for his infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (where they are accustomed to say the Letanie) shall say this Psalm, *Miserere mei, Deus.*

Miserere mei, Deus. Psal. 51.

HAve mercie upon mee, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

Wash mee thoroughly from my wickednes: and cleanse me from my sinne.

For I acknowledge my faults: and my sin is ever before mee.

Against thee onely have I sinned, and done this evill in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickednes: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge mee with hyssope, and I shall be clean: thou shalt wash mee, and I shall be whiter then snow.

Thou shalt make mee hear of joy and gladnesse: that the bones which thou hast broken may rejoyce.

Turn thy face from my sins: and put out all my misdeeds.

Make mee a clean heart, O God: and renew a right spirit within mee.

Cast mee not away from thy presence: and take not thy holy Spirit from mee.

O give mee the comfort of thy help again: and stablish mee with thy free Spirit.

Then shall I teach thy wayes unto the wicked: and sinners shall be converted unto thee.

Deliver mee from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips, O Lord: my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the wals of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullocks upon thine Altar.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

Lord have mercy upon us.

Christ have mercy upon us.
Lord have mercy upon us.
OUr Father which art in heaven, &c.
And lead us not into temptation.

Answer.

But deliver us from evill. Amen.

Minister.

O Lord save thy servants.

Answer.

Which put their trust in thee.

Minister.

Send unto them help from above.

Answer.

And evermore mightily defend them.

Minister.

Help us, O God our Saviour.

Answer.

And for the glory of thy Names sake deliver us, be mercifull unto us sinners, for thy Names sake.

Minister.

O Lord hear our prayer.

Answer.

And let our crie come unto thee.

Minister.

¶ Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those which confesse their sins to thee, that they whose consciences by sinne are accused, by thy mercifull pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turn from sinne, and be saved: mercifully forgive us our trespasses, receive, and comfort us, which be grieved and wearied

with the burden of our ſinnes. Thy property is to haue mercie, to thee onely it appertaineth to forgiue ſinnes: Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed: enter not into iudgement with thy ſeruants which be vile earth and miſerable ſinners: but ſo turn thine ire from us which meekly knowledge our vilenesſe, and truly repent us of our faults: ſo make haſte to help us in this world, that wee may euer liue with thee in the world to come, through Ieſus Chriſt our Lord. Amen.

¶ Then ſhall the people ſay this that followeth, after the Miniſter.

TVrn thou us, O good Lord, and ſo ſhall we be turned: be fauourable, O Lord, be fauourable to thy people, which turn to thee in weeping, faſting, and praying: for thou art a merciful God, full of compaſſion, long ſuffering, and of great pitie. Thou ſpareſt when we deſerue punishment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us.

FINIS.

¶ THE PSALMES of DAVID.

Beatus vir qui non abijt. Psal. 1.

BLessed is the man that hath not walked in the counsell of the ungodly, nor stood in the way of sinners: and hath not sate in the seat of the scornfull. Morning prayer.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himself day and night.

3 And hee shall be like a tree planted by the waters side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look whatsoever he doth, it shall prosper.

5 As for the ungodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the Judgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt gentes. Psal. 2.

WHy do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 Hee that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall hee speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my King: upon my holy Hill of Sion.

7 I will preach the Law, whereof the Lord hath said unto mee: Thou art my Sonne, this day have I begotten thee.

8 Desire of mee, and I shall give thee the heathen for thine inheritance: and the uttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessell.

10 Be wise now therefore, O ye Kings: be learned, ye that are Judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kisse the Sonne lest hee be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

Domine, quid? Psal. 3.

LOrd, how are they increased that trouble me: many are they that rise against mee.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voyce: and hee heard mee out of his holy Hill.

5 I laid mee down and slept, and rose up again: for the Lord sustained mee.

6 I will not be afraid for ten thousands of people:

that

that have set themselves against mee round about.

7 Up Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek bone, thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon the people.

Cum invocarem. Psal. 4.

HEar me when I call, O God of my righteousnesse: for thou hast set mee at libertie when I was in trouble, have mercie upon mee, and hearken unto my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sinne not: commune with your own heart, and in your chamber and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladnesse in my heart: since the time that their corn, and wine, and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou Lord onely that makest me dwell in safety.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

3 My voyce shalt thou hear betimes, O Lord: early

early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any evill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for mee, I will come into thy house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy Temple.

8 Lead mee, O Lord, in thy righteousnesse, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodlinesse, for they have rebelled against thee.

12 And let all them that put their trust in thee, rejoice: they shall ever be giving of thanks, because thou defendest them, they that love thy Name shall be joyfull in thee.

13 For thou Lord wilt give thy blessing unto the righteous: and with thy favourable kindnesse wilt thou defend him as with a shield.

Domine, ne in furore. Psal. 6.

Evening prayer.

O Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak; O Lord heal me, for my bones are vexed.

3 My ſoul is alſo ſore troubled: but Lord how long wilt thou puniſh mee?

4 Turn thee, O Lord, and deliver my ſoul: Oh ſave mee for thy mercies ſake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groning, every night waſh I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away becauſe of all mine enemies.

8 Away from mee all ye that work vanity: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies ſhall be confounded and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

Domine Deus meus. Pſal. 7.

O Lord my God, in thee have I put my truſt: ſave me from all them that perſecute me, and deliver me.

2 Leſt he devour my ſoul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any ſuch thing: or if there be any wickedneſſe in my hands.

4 If I have rewarded evill unto him that dealt friendly with mee: yea, I have delivered him that without any cauſe is mine enemy.

5 Then let mine enemy perſecute my ſoul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the duſt.

6 Stand up O Lord in thy wrath, and lift up thy ſelf: becauſe of the indignation of mine enemies, ariſe up for mee in the judgement that thou haſt commanded.

7 And ſo ſhall the Congregation of the people come about thee: for their ſakes therefore lift up thy ſelf again.

8 The Lord shal judge the people, give sentence with mee, O Lord: according to my righteousnes, and according to the innocencie that is in mee.

9 O let the wickednesse of the ungodly come to an end: but guide thou the just.

10 For the righteous God: tryeth the very hearts and reins.

11 My help cometh of God: which preserveth them that are true of heart.

12 God is a righteous Judge, strong and patient: and God is provoked every day.

13 If a man will not turn, hee will whet his sword: he hath bent his bowe, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, hee travelleth with mischief: hee hath conceived sorrow, and brought forth ungodlinesse.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travell shall come upon his own head: and his wickednesse shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousnesse: and will praise the Name of the Lord the most High.

Domine, Dominus. Psal. 8.

O Lord our governour, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger

3 For I will consider the heavens, even the works of thy fingers, the Moon and the Stars which thou hast ordained.

4 What is man that thou art mindefull of him: and the sonne of man that thou visitest him?

5 Thou

5 Thou madeſt him lower then the Angels: to crown him with glory and worſhip.

6 Thou makeſt him to have dominion of the works of thy hands: and thou haſt put all things in ſubjection under his feet.

7 All ſheep and oxen: yea, and the beaſts of the field.

8 The fowls of the ayr, and the fiſhes of the ſea: and whatſoever walketh thorow the paths of the ſeas.

9 O Lord our Governour: how excellent is thy Name in all the world!

Confitebor tibi. Pſal. 9.

Morning prayer.

I Will give thanks unto thee, O Lord, with my whole heart: I wil ſpeak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driven back: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right and my cauſe: thou art ſet in the Throne that judgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the ungodly: thou haſt put out their name for ever and ever.

6 O thou enemie, deſtructions are come to a perpetuall end: even as the cities which thou haſt deſtroyed, their memorial is periſhed with them.

7 But the Lord ſhall endure for ever: hee hath alſo prepared his ſeat for judgement.

8 For he ſhall judge the world in righteouſneſſe: and miniſter true judgement unto the people.

9 The Lord alſo will be a defence for the oppreſſed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their truſt in thee: for thou Lord haſt never failed them that ſeek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, hee remembreth them: and forgetteth not the complaint of the poor.

13 Have mercie upon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest mee up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

Ut quid, Domine? Psal. 10.

WHy standest thou so far off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wilinesse that they have imagined.

3 For the ungodly hath made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud that hee careth not for God: neither is God in all his thoughts.

5 His wayes are alway grievous: thy judgements

are far above out of his sight, and therefore defieth hee all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto mee.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodlinesse and vanity.

8 Hee sitteth lurking in the theevish corners of the streets: and privily in his lurking dens doth he murder the innocent, his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down and humbleth himself: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise (O Lord God) and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while hee doth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seen it: for thou beholdest ungodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poor committeth himself unto thee, for thou art the helper of the friendlesse.

17 Break thou the power of the ungodly and malicious: take away his ungodlinesse, and thou shalt finde none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto.

20 To help the fatherlesse and poor unto their right:

right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say yee then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bowe, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat is in heaven.

5 His eyes consider the poor: and his eye-lids trieth the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickednesse, doth his soul abhorre.

7 Upon the ungodly hee shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousnesse: his countenance will behold the thing that is just.

Salvum me fac. Psal. 12.

Evening prayer.

HElp me, Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble with their double heart.

3 The Lord shall root out all deceitfull lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue wee will prevail: wee are they that ought to speak, who is Lord over us?

5 Now

5 Now for the comfortlesse troubles sake of the needy: and because of the deep sighing of the poor.

6 I will up (saith the Lord:) and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the silver which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

Usque quo, Domine. Psal. 13.

HOw long wilt thou forget mee (O Lord) for ever: how long wilt thou hide thy face from mee?

2 How long shall I seek counsell in my soul, and be so vexed in my heart: how long shall mine enemies triumph over mee?

3 Consider and hear mee, O Lord my God: lighten mine eyes that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble mee will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyfull in thy salvation.

6 I will sing unto the Lord, because he hath dealt so lovingly with mee: yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THe fool hath said in his heart: There is no God.

2 They are corrupt & become abominable in their doings: there is not one that doth good (no not one)

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand and seek after God.

4 But they are all gone out of the way, they are altogether

together become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their wayes, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread?

9 And call not upon the Lord, there were they brought in great fear (even where no fear was:) for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsell of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion: when the Lord turneth the captivity of his people, then shall Jacob rejoyce, and Israel shall be glad.

Domine, quis habitabit? Psal. 15.

Morning prayer.

LOrd who shall dwell in thy Tabernacle: or who shall rest upon thy holy hill?

2 Even hee that leadeth an uncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, or done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hinderance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doth these things: shall never fall.

Conserva me. Psal. 16.

PReserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth: and upon such as excell in vertue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen to mee in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving mee warning: my reins also chasten mee in the night season.

9 I have set God alwayes before mee: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thine holy One to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine, justiciam. Psal. 17.

HEar the right, O Lord, consider my complaint: and hearken unto my prayer that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equall.

3 Thou hast proved & visited mine heart in the night season, thou hast tried mee, and shalt finde no wicked-

neſſe in mee: for I am utterly purpoſed that my mouth ſhall not offend.

4 Becauſe of mens works that are done againſt the words of thy lips: I have kept mee from the wayes of the deſtroyer.

5 O hold thou up my goings in thy paths: that my footſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear mee: incline thine ear to mee, and hearken unto my words.

7 Shew thy marvellous loving kindneſſe, thou that art the Saviour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keep mee as the apple of an eye: hide me under the ſhadow of thy wings.

9 From the ungodly that trouble me: mine enemies compaſſe mee round about to take away my ſoul.

10 They are incloſed in their own fat: and their mouth ſpeaketh proud things.

11 They lie waiting in our way on every ſide: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp lurking in ſecret places.

13 Up Lord, diſappoint him, and caſt him down: deliver my ſoul from the ungodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men (I ſay) and from the evill world: which have their portion in this life, whoſe bellies thou filleſt with thy hid treaſure.

15 They have children at their deſire: and leave the reſt of their ſubſtance for their babes.

16 But as for me, I will behold thy preſence in righteouſneſſe: and when I awake up after thy likeneſſe, I ſhall be ſatisfied with it.

Diligam te. Psal. 18.

I Will love thee (O Lord) my strength, the Lord is my stony rock and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge. Evening prayer.

2 I will call upon the Lord which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed mee: and the overflowings of ungodlinesse made mee afraid.

4 The paines of hell came about mee: the snares of death overtook mee.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy Temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook and were removed, because he was wroth.

8 There went a smoak out of his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 Hee bowed the heavens also and came down: and it was dark under his feet.

10 He rode upon the Cherubims, and did flie: he came flying upon the wings of the winde.

11 Hee made darknes his secret place: his pavilion round about him, with dark water and thick clouds to cover him.

12 At the brightnesse of his presence his clouds removed: hailstones and coals of fire.

13 The Lord also thundred out of heaven, and the Highest gave his thunder: hailstones and coals of fire.

14 Hee sent out his arrows, and scattered them: hee cast forth lightnings, and destroyed them.

15 The ſpꝛings of waters were ſeen, and the ſoundations of the round woꝛld were diſcovered at thy chiding, O Loꝛd: at the blaſting of the bꝛeath of thy diſpleaſure.

16 He ſhall ſend down from the high to fetch me: and ſhall take me out of many waters.

17 He ſhall deliver mee from my ſtrongeſt enemie, and from them which hate me: foꝛ they are too mighty foꝛ me.

18 They pꝛevented me in the day of my trouble: but the Loꝛd was my upholder.

19 He bꝛought me foꝛth alſo into a place of liberty: he bꝛought me foꝛth, even becauſe he had a fabour unto me.

20 The Loꝛd ſhal reward me after my righteous dealing: accoꝛding to the cleanneſſe of my hands ſhall he recompenſe me.

21 Becauſe I have kept the wayes of the Loꝛd: and have not foꝛſaken my God as the wicked doth.

22 Foꝛ I have an eye unto all his Laws: and wil not caſt out his Commandments from me.

23 I was alſo uncoꝛrupt befoꝛe him: and eſchewed mine own wickedneſſe.

24 Theꝛefoꝛe ſhall the Loꝛd reward me after my righteous dealing: and accoꝛding unto the cleanneſſe of my hands in his eye-ſight.

25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

26 With the clean thou ſhalt be clean: and with the fꝛoward thou ſhalt learn fꝛowardneſſe.

27 Foꝛ thou ſhalt ſave the people that are in adverſitie: and ſhalt bꝛing down the high looks of the pꝛoud.

28 Thou alſo ſhalt light my candle: the Loꝛd my God ſhall make my darkneſſe to be light.

29 Foꝛ in thee I ſhall diſcomfit an hoſt of men: and with the help of my God I ſhall leap ouer the wall.

30 The way of God is an undefiled way: the woꝛd of the Loꝛd alſo is tꝛied in the fiꝛe, he is the defender of all them that put their tꝛuſt in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and setteth mee up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bowe of steel.

35 Thou hast given mee the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make mee great.

36 Thou shalt make room enough under me for to go: that my foot-steps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battel: thou shalt throw down mine enemies under mee.

40 Thou hast made mine enemies also to turn their backs upon mee: and I shall destroy them that hate mee.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they crie, but hee shall not hear them.

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 Assoon as they hear of me, they shall obey me: but the strange children shall dissemble with mee.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that ſeeth that I be avenged: and ſubdueth the people unto mee.

49 It is hee that delivereth mee from my cruell enemies, and ſetteth mee up above mine adverſaries: thou ſhalt rid mee from the wicked man.

50 For this cauſe will I give thanks unto thee, O Lord, among the Gentiles: and ſing praiſes unto thy Name.

51 Great proſperity giveth hee unto his King: and ſheweth loving kindneſſe unto David his anointed, and unto his ſeed for evermore.

Cœli enarrant. Pſal. 19.

Morning prayer.

THe heavens declare the glory of God: and the firmament ſheweth his handy work.

2 One day telleth another: and one night certifieth another.

3 There is neither ſpeech nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words unto the ends of the world.

5 In them hath hee ſet a tabernacle for the ſunne: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a gyant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an undefiled Law, converting the ſoul: the Teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The Statutes of the Lord are right, and rejoyce the heart: the Commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the Judgements of the Lord are true, and righteous altogether.

10 More to be deſired are they then gold, yea, then much

much fine gold: ſweeter alſo then honey and the honey comb.

11 Moreover, by them is thy ſervant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanſe thou mee from my ſecret faults.

13 Keep thy ſervant alſo from preſumptuous ſinnes, leſt they get the dominion over mee: ſo ſhall I be undefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy ſight.

15 O Lord: my ſtrength and my Redeemer.

Exaudiat te Dominus. Pſal. 20.

THe Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the Sanctuary: and ſtrengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt ſacrifice.

4 Grant thee thy hearts deſire: and fulfill all thy minde.

5 We will rejoyce in thy ſalvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will hear him from his holy heaven: even with the wholſome ſtrength of his right hand.

7 Some put their truſt in charets, & ſome in horſes: but we will remember the Name of the Lord our God.

8 They are brought down and fallen: but we are riſen and ſtand upright.

9 Save Lord and hear us, O King of heaven: when we call upon thee.

Domine, in virtute. Pſal, 21.

THe king ſhal rejoice in thy ſtrength, O Lord: exceeding glad ſhall he be of thy ſalvation.

2 Thou

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodnesse: and shalt set a crown of pure gold upon his head.

4 Hee asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the king putteth his trust in the Lord: and in the mercy of the most Highest hee shall not miscary.

8 All thine enemies shall feel thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device, as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine own strength: so wil we sing and praise thy power.

Deus, Deus meus. Psal. 22.

vening ayer.

MY God, my God, look upon mee, why hast thou forsaken mee: and art so farre from my healthy, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people.

7 All they that see mee laugh me to scorn: they shoot out their lips, and shake their heads, saying.

8 He trusted in God that hee would deliver him: let him deliver him, if he will have him.

9 But thou art hee that took me out of my mothers womb: thou wast my hope when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mothers womb.

11 O go not from mee, for trouble is hard at hand: and there is none to help mee.

12 Many oxen are come about mee: fat buls of Basan close me in on every side.

13 They gape upon mee with their mouthes: as it were a ramping and roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsheard, and my tongue cleaveth to my gums: and thou shalt bring mee into the dust of death.

16 For many dogs are come about mee: and the counsell of the wicked layeth siege against mee.

17 They pierced my hands and my feet, I may tell all my bones: they stand staring and looking upon mee.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from mee, O Lord: thou art my succour, haste thee to help mee.

20 Deli-

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save mee from the lions mouth: thou haſt heard mee alſo from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the mids of the congregation will I praiſe thee.

23 O praiſe the Lord, ye that fear him: magnifie him all yee of the ſeed of Jacob, and fear him all yee ſeed of Iſrael.

24 For hee hath not deſpiſed nor abhorred the lowe eſtate of the poor, he hath not hid his face from him: but when he called unto him, he heard him.

25 My praiſe is of thee in the great Congregation: my vows will I perform in the ſight of them that fear him.

26 The poor ſhall eat and be ſatiſfied: they that ſeek after the Lord ſhall praiſe him, your heart ſhall live for ever.

27 All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kinreds of the nations ſhall worſhip before him.

28 For the kingdome is the Lords: and he is the governour among the people.

29 All ſuch as be fat upon earth: have eaten and worſhipped.

39 All they that go down into the duſt, ſhall kneel before him: and no man hath quickened his own ſoul.

31 My ſeed ſhall ſerve him: they ſhall be counted unto the Lord for a generation.

32 They ſhall come, and the heavens ſhall declare his righteouſneſſe: unto a people that ſhall be born, whom the Lord hath made.

Dominus regit me. Pſal. 23.

THe Lord is my Shepherd: therefore can I lack nothing.

2 Hee

2 Hee shall feed mee in a green pasture: and lead mee forth beside the waters of comfort.

3 Hee shall convert my soul: and bring mee forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear none evill: for thou art with mee, thy rod and thy staffe comfort mee.

5 Thou shalt prepare a table before mee against them that trouble mee: thou hast anointed my head with oyl, and my cup shall be full.

6 But thy loving kindnesse and mercy shall follow mee all the daies of my life: and I will dwell in the house of the Lord for ever.

Domini est terra. Psal. 24.

THe earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein. Morning prayer.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands and a pure heart: and that hath not lift up his minde unto vanity, nor sworn to deceive his neighbour.

5 Hee shall receive the blessing from the Lord: and righteousnesse from the God of his salvation.

6 This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battell.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

Ad

Ad te, Domine. Psal. 25.

UNto thee, O Lord, will I lift up my soul, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over mee.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew mee thy wayes, O Lord: and teach mee thy paths.

4 Lead me forth in thy truth, and learn mee: for thou art the God of my salvation, in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy lovning kindnesse which hath been ever of old.

6 O remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meek shall he guide in judgement: and such as be gentle, them shall hee learn his way.

9 All the paths of the Lord are mercie and truth: unto such as keep his Covenant, and his Testimonies.

10 For thy Names sake, O Lord: be merciful unto my sin, for it is great.

11 What man is hee that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and hee will shew them his Covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto mee, and have mercy upon mee: for I am desolate and in misery.

16 The

16 The ſorrows of my heart are inlarged: O bring thou mee out of my troubles.

17 Look upon mine adverſity and miſery: and forgive mee all my ſinne.

18 Conſider mine enemies how many they are: and they bear a tyrannous hate againſt mee.

19 O keep my ſoul, and deliver mee: let mee not be confounded, for I have put my truſt in thee.

20 Let perfectneſſe and righteous dealing wait upon mee: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

Judica me Domine. Pſal. 26.

BE thou my Judge, O Lord, for I have walked innocently: my truſt hath been alſo in the Lord, therfore ſhall I not fall.

2 Examine mee, O Lord, and prove mee: try out my reins and my heart.

3 For thy loving kindneſſe is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain perſons: neither will I have fellowſhip with the deceitfull.

5 I have hated the congregation of the wicked: and will not ſit among the ungodly.

6 I will waſh mine hands in innocencie, O Lord: and ſo will I go to thine Altar.

7 That I may ſhew the voice of thankſgiving: and tell of all thy wondrous works.

8 Lord I have loved the habitation of thy houſe: and the place where thine honour dwelleth.

9 O ſhut not up my ſoul with the ſinners: nor my life with the blood-thirſty.

10 In whoſe hands is wickedneſſe: and their right hands are full of gifts.

11 But as for mee, I will walk innocently: O Lord deliver me, and be merciſull unto mee.

12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus illuminatio. Psal 27.

Evening prayer.

THe Lord is my light and my salvation, whom then shall I fear: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked (even mine enemies, and my foes) came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against mee, yet shall not my heart be afraid: and though there rose up war against mee, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the dayes of my life, to behold the fair beauty of the Lord, and to visit his Temple.

5 For in the time of trouble hee shall hide mee in his Tabernacle: yea, in the secret place of his dwelling shall he hide mee, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about mee.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon mee, and hear mee.

9 My heart hath talked of thee, seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from mee: nor cast thy servant a way in displeasure.

11 Thou hast been my succour: leave mee not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake mee: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead mee in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries:

saries: for there are false witnesses risen up against mee, and such as speak wrong.

15 I should utterly have fainted: but ẏ I beleeve verily to see the goodnes of the Lord in the land of the living.

16 O tarry thou the Lords leasure: be strong & he shal comfort thine heart, and put thou thy trust in the Lord.

Ad te, Domine. Psal. 28.

UNto thee will I cry, O Lord my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions when I cry unto thee: when I hold up my hands toward the Mercy seat of thy holy Temple.

3 O pluck me not away (neither destroy mee) with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickednes of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their minde the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsom defence of his anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Afferte Domino. Psal. 29.

BRing unto the Lord, O ye mighty, bring yong rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a calf: Libanus also and Syrion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hindes to bring forth young, and discovereth the thick bushes: in his Temple doth every man speak of his honour.

9 The Lord sitteth above the water flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Exaltabo te, Domine. Psal. 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou Lord hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord (O yee Saints of his:) and give thanks to him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heavinesse may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be re-

moved:

moved: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou diddest turn thy face (from me:) and I was troubled.

8 Then cryed I unto thee, O Lord: and gat me unto my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord be thou my helper.

12 Thou hast turned my heavinesse into joy: thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

In te, Domine, speravi. Psal. 31.

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousnesse.

2 Bow down thine ear to mee: make haste to deliver mee.

3 And be thou my strong rock, and the house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my my guide, and lead me for thy Names sake.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into thy hand I commend my spirit: for thou hast redeemed mee, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad and rejoyce in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemie: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heavinesse, yea, my soul and my body.

11 For my life is waxen old with heavinesse: and my years with mourning.

12 My strength faileth me because of mine iniquity: and my bones are consumed.

13 I became a reproof among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of mee, and they that did see mee without, conveyed themselves from mee.

14 I am clean forgotten as a dead man out of minde: I am become like a broken vessell.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they conspire together against mee, and take their counsell to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from

from the pzoboking of all men: thou shalt keep them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lozd: foz hee hath shewed mee marbellous great kindnesse in a strong citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheleſſe, thou heardest the voice of my pzayer: when I cried unto thee.

26 O love the Lozd, all ye his Saints: foz the Lozd pzeserveth them that are faithfull, and plenteously rewardeth the pzoud doer.

27 Be strong, and hee shall stablish your heart: all yee that put your trust in the Lozd.

Beati quorum. Psal. 32.

BLessed is he whose unrighteousnesse is forgiven: and whose sin is covered. Evening prayer.

2 Blessed is the man unto whom the Lozd imputeth no sin: and in whose spirit there is no guile.

3 Foz while I held my tongue: my bones consumed away through my dayly complaining.

4 Foz thy hand is heavy upon me day and night: and my moisture is like the dzought in summer.

5 I will knowledge my sinne unto thee: and mine unrighteousnesse have I not hid.

6 I said, I will confesse my sins unto the Lozd: and so thou forgavest the wickednesse of my sin.

7 Foz this shall every one that is godly make his pzayer unto thee in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt pzeserve me from trouble: thou shalt compasse mee about with songs of deliverance.

9 I wil inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule which have no understanding: whose mouthes must be holden with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyfull, all ye that are true of heart.

Exultate, justi. Psal. 33.

REjoyce in the Lord, O ye righteous: for it becometh well: the just to be thankfull.

2 Praise the Lord with Harp: sing Psalms unto him with the Lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily (unto him) with a good courage.

4 For the word of the Lord is true: and all his works are faithfull.

5 He loveth righteousnes and judgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the devices of the people to bee of none effect, and casteth out the counsels of princes.

11 The counsell of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehova: and blessed are the folk that he hath chosen to him to be his inheritance.

13 The

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 An horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their souls from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be upon us: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shal make her boast of the Lord: the humble shall hear thereof and be glad.

3 O praise the Lord with mee: and let us magnifie his Name together.

4 I sought the Lord, and he heard mee: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O fear the Lord yee that be his Saints: for they that fear him lack nothing.

10 The lions do lack, and ſuffer hunger: but they which ſeek the Lord, ſhall want no maner of thing that is good.

11 Come yee children, and hearken unto mée: I will teach you the fear of the Lord.

12 What man is he that luſteth to live, and would fain ſee good dayes: keep thy tongue from evill, and thy lips that they ſpeak no guile.

13 Eſchew evill, and do good: ſeek peace, and enſue it.

14 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

15 The countenance of the Lord is againſt them that do evill: to root out the remembrance of them from the earth.

16 The righteous crie, and the Lord heareth them: and delivereth them out of all their troubles.

17 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

18 Great are the troubles of the righteous: but the Lord delivereth him out of all.

19 He keepeth all his bones: ſo that not one of them is broken.

20 But miſfortune ſhall ſlay the ungodly: and they that hate the righteous ſhall be deſolate.

21 The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him, ſhall not be deſtitute.

Judica me, Domine. Pſal. 35.

Morning prayer.

PLead thou my cauſe, O Lord, with them that ſtrive with mee: and fight thou againſt them that fight againſt me.

2 Lay hand upon the ſhield and buckler: and ſtand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame, that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for mee.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy mee without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And my soul be joyfull in the Lord: it shall rejoyce in his salvation.

10 All my bones shal say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him: yea, the poor and him that is in misery, from him that spoileth him.

11 False witnesse did rise up: they laid to my charge things that I knew not.

12 They rewarded mee evill for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosome.

14 I behaved my self as though it had been my friend, or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered them together: yea, the very abjects came together against me unawares, making mowes at mee, and ceased not.

16 With

16 With the flatterers were vnie mockers: which gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So wil I give thee thanks in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over mee ungodly: neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on me with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake and stand up to judge my quarrell: avenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousnesse: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together that rejoyce at my trouble: let them be clothed with rebuke and dishonour that boast themselves against me.

27 Let them be glad and rejoyce that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit injustus. Psal. 36.

My heart sheweth me the wickednes of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous, and ful of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth hee abhorre any thing that is evill.

5 Thy mercy (O Lord) reacheth unto the heavens: and thy faithfulnesse unto the clouds.

6 Thy righteousnesse standeth like the strong mountains: thy judgements are like the great deep.

7 Thou Lord shalt save both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: and thou shalt give them drink of thy pleasures as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindnesse unto them that know thee: and thy righteousnesse unto them that are true of hart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen (all) that work wickednesse: they are cast down, and shall not be able to stand.

Noli æmulari. Psal. 37.

FRet not thy self because of the ungodly: neither be thou envious against the evill doers. Evening prayer.

2 For they shall soon be cut down like the grasse: & be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and hee shall give thee thy hearts desire.

5 Com-

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to passe.

6 Hee shall make thy righteousnesse as clear as the light: and thy just dealing as the noon day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him whose way doth prosper, against the man that doth after evill counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and hee shall be away.

11 But the meek spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsell against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bowe: to cast down the poor and needy, and to slay such as be of a right conversation.

15 Their sword shal go thorow their own heart: and their bowe shall be broken.

16 A small thing that the righteous hath: is better then great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for ever.

19 They shal not be confounded in the perillous time: and in the dayes of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoak shall they consume away.

21 The

21 The ungodly borroweth, and payeth not again: but the righteous is mercifull and liberall.

22 Such as be blessed of God shall possesse the land: and they that be cursed of him shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall, he shall not bee cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever mercifull and lendeth: and his seed is blessed.

27 Flee from evill, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: hee forsaketh not his that be godly, but they are preserved for ever.

29 The righteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdome: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and hee shall promote thee, that thou shalt possesse the land: when the ungodly shall perish thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green Bay-tree.

37 And

37 And I went by, and lo, hee was gone: I sought him, but his place could no where to be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shal perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them and save them: hee shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Domine, ne in furore. Psal. 38.

Morning prayer.

PUt me not to rebuke (O Lord) in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over mine head: and are like a sore burthen too heavy for me to bear.

5 My wounds stink and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I go mourning all the day long.

7 For my loyns are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I have roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed mee: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble; and my kinsmen stood afar off.

12 They

12 They also that sought after my life, laid snares for me: and they that went about to do me evill, talked of wickednesse, and imagined deceit all the day long.

13 As for mee, I was like a deaf man, and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they (even mine enemies) should not triumph over me: for when my foot slipt, they rejoyced greatly against me.

17 And I truly am set in the plague: and my heavinesse is ever in my sight.

18 For I will confesse my wickednesse: and be sorry for my sinne.

19 But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evill for good, are against mee: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from mee.

22 Haste thee to help mee: O Lord God of my salvation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keep my mouth (as it were with a bridle:) while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea even from good words, but it was pain and grief to mee.

4 My heart was hot within mee, and while I was thus muling, the fire kindled: and at the last I spake with my tongue.

5 Lord,

5 Lord let me know mine end, and the number of my dayes: that I may be certified how long I have to live.

6 Behold, thou hast made my dayes as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make mee not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes doest chasten man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Expectans expectavi. Psal. 40.

I Waited patiently for the Lord: and he enclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are thy wondrous works which thou hast done: like as be also thy thoughts which are to us-ward, and yet there is no man that ordereth them unto thee.

7 If I would declare them and speak of them: they should be more then I am able to expresse.

8 Sacrifice and meat-offering thou wouldest not have: but mine ears hast thou opened.

9 Burnt offerings and sacrifice for sin hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea, thy Law is within my heart.

11 I have declared thy righteousnes in the great Congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousnes within my heart: my talking hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy loving kindnesse and thy truth alway preserve mee.

15 For innumerable troubles are come about mee, my sins have taken such hold upon mee, that I am not able to look up: yea, they are mo in number then the hairs of mine head, and mine heart hath failed mee.

16 O Lord, let it be thy pleasure to deliver mee: make haste (O Lord) to help mee.

17 Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward and put to rebuke that wish me evill.

18 Let them be desolate and rewarded with shame,

that say unto me: Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyfull and glad in thee: and let such as love thy salvation, say alway, The Lord be praised.

20 As for mee, I am poor and needy: but the Lord careth for mee.

21 Thou art my helper and Redeemer: make no long tarrying, O my God.

Beatus, qui intelligit. Psal. 41.

Evening prayer.

BLessed is hee that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed: make thou all his bed in his sickneſſe.

4 I said, Lord be mercifull unto mee: heal my soul, for I have sinned against thee.

5 Mine enemies speak evill of mee: When shall hee die, and his name perish.

6 And if he come to see mee, he speaketh vanity: and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against mee: even against mee do they imagine this evill.

8 Let the sentence of guiltinesse proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend whom I trusted: which did also eat of my bread, hath laid great wait for mee.

10 But be thou mercifull unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest mee: that mine enemy doth not triumph against mee.

12 And

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth the water brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God.

3 My tears have been my meat day and night: while they dayly say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of God.

5 In the voice of praise and thanksgiving: among such as keep holy day.

6 Why art thou so ful of heavinesse (O my soul:) and why art thou so disquieted within mee?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within mee: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and stormes are gone over mee.

10 The Lord hath granted his loving kindnesse on the day time: and in the night season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten mee: why go I thus heavily, while the enemie oppresseth mee?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble mee) cast mee in the teeth.

13 Namely, while they say dayly unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within mee?

15 O put thy trust in God: for I will yet thank him which is the help of my countenance, and my God.

Judica me, Deus. Psal. 43.

GIve sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why go I so heavily, whyle the enemie oppresseth mee?

3 O send out thy light and thy truth, that they may lead mee: and bring mee unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladnesse: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within mee?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Deus, auribus. Psal. 44.

Morning prayer.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they got not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand and thine arm, & the light of thy countenance: because thou hadst a favour unto them.

5 Thou

5 Thou art my King (O God:) send help unto Jacob.
6 Through thee will wee overthrow our enemies: and in thy Name will we tread them under that rise up against us.
7 For I will not trust in my bowe: it is not my sword that shall help mee.
8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.
9 We make our boast of God all day long: and will praise thy Name for ever.
10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.
11 Thou makest us to turn our backs upon our enemies: so that they which hate us, spoyl our goods.
12 Thou lettest us to be eaten up like sheep: and hast scattered us among the heathen.
13 Thou sellest thy people for nought: and takest no money for them.
14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.
15 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.
16 My confusion is dayly before me: and the shame of my face hath covered me.
17 For the voyce of the slanderer and blasphemer: for the enemy and avenger.
18 And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy Covenant.
19 Our heart is not turned back: neither our steps gone out of thy way.
20 No not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.
21 If wee have forgotten the Name of our God, and holden up our hands to any strange god: shall not God

searcheth it out? for hee knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

Eructavit cor meum. Psal. 45.

MY heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on because of the word of truth, of meekness, and righteousnes, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the kings enemies.

7 Thy seat, O God, endureth for ever: the scepter of thy Kingdom is a right scepter.

8 Thou hast loved righteousnes and hated iniquity: wherefore God, even thy God hath anointed thee with the oyl of gladnesse above thy fellows.

9 All thy garments smel of Myrrhe, Aloes, and Cassia: out of the Ivory palaces whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the Queen in a

vesture

vesture of gold (wrought about with divers colours.)

11 Hearken (O daughter) and consider, encline thine ear: forget also thine own people, and thy fathers house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shal be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladnesse shall they be brought: and shall enter into the kings palace.

17 In stead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation unto another: therfore shal the people give thanks unto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope, and strength: a very present help in trouble.

2 Therefore will wee not fear, though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage, and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the floud thereof shall make glad the City of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed: but God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bowe, and knapeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Omnes gentes, plaudite. Psal. 47.

Evening prayer.

O Clap your hands together (all yee people:) O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall chuse out an heritage for us: even the worship of Jacob whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto (our) God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye prayses with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyned unto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the Citie of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the North side lieth the Citie of the great King, God is well known in her palaces, as a sure refuge.

3 For lo, the kings of the earth: are gathered and gone by together.

4 They marvelled to see such things: they were astonied and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travell.

6 Thou shalt break the ships of the sea: through the East winde.

7 Like as we have heard, so have we seen in the City of the Lord of hosts, in the Citie of our God: God upholdeth the same for ever.

8 We wait for thy loving kindnesse (O God:) in the midst of thy Temple.

9 O God, according unto thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion rejoyce, and the daughters of Juda be glad: because of thy Judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God, for ever and ever: he shal be our guide unto death.

Audite hæc, omnes. Psal. 49.

O Hear ye this, all yee people: ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

4 I will encline mine ear to the parable: and shew my dark speech upon the harp.

5 Where-

5 Wherefore should I fear in the dayes of wickednes: and when the wickednesse of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him.

8 For it cost more to redeem their souls: so that hee must let that alone for ever.

9 Yea, though he live long: and see not the grave.

10 For hee seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling places shal endure from one generation to another, and call the lands after their own names.

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish, this is the way of them.

13 This is their foolishnes: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive mee.

16 Be not thou afraid though one be made rich: or if the glory of his house be increased.

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while hee lived, hee counted himself an happy man: and so long as thou doest well unto thy self, men will speak good of thee.

19 Hee shall follow the generation of his fathers:

and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

Deus deorum. Psal. 50.

THe Lord, even the most mighty God hath spoken: and called the world from the rising up of the Sunne unto the going down thereof. Morning prayer.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come and shal not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my Saints together unto mee: those that have made a covenant with mee with sacrifice.

6 And the heavens shall declare his righteousnesse: for God is Judge himself.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Israel, for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before mee.

9 I will take no bullock out of thine house: nor hee goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels upon a thousand hills.

11 I know all the fowls upon the mountains: and the wilde beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise mee.

16 But unto the ungodly said God: Why doest thou preach my Lawes, & takest my Covenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behinde thee.

18 When thou sawest a thiefe, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, & I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth mee thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

2 Wash mee throughly from my wickednesse: and cleanse me from my sin.

3 For I knowledge my faults: and my sin is ever before me.

4 Against thee onely have I sinned, and done this evill in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickednesse: and in sin hath my mother conceived mee.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou

7 Thou shalt purge mee with hyssope, and I shall be clean: thou shalt wash mee, and I shall be whiter then snow.

8 Thou shalt make me hear of joy and gladnes: that the bones which thou hast broken, may rejoyce.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give mee the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes unto the wicked: and sinners shall be converted unto thee.

14 Deliver mee from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullocks upon thine Altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy self, thou tyrant: that thou canst do mischief?

2 Whereas the goodnes of God: endureth yet dayly.

3 Thy tongue imagineth wickednes: and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousnesse more then good-

nesse:

neſſe: and to talk of lies moze then righteouſneſſe.

5 Thou haſt loved to ſpeak all wozds that may do hurt: O thou falſe tongue.

6 Therefoze ſhall God deſtroy thee foz ever: hee ſhall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous alſo ſhall ſee this and fear: and ſhall laugh him to ſcozn.

8 Lo, this is the man that took not God foz his ſtrength: but truſted unto the multitude of his riches, and ſtrengthened himſelf in his wickedneſſe.

9 As foz me, I am like a green Olive tree in the houſe of God: my truſt is in the tender mercie of God foz ever and ever.

10 I wil alwayes give thanks unto thee foz that thou haſt done: and I will hope in thy Name, foz thy Saints like it well.

Dixit inſipiens. Pſal. 53.

Evening prayer.

THe fooliſh body hath ſaid in his heart: There is no God.

2 Cozrupt are they, and become abominable in their wickednes: there is none that doth good.

3 God looked down from heaven upon the childzen of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is alſo none that doth good, no not one.

5 Are not they without underſtanding that wozk wickedneſſe: eating up my people as if they would eat bzead: they have not called upon God.

6 They were afraid where no fear was: foz God hath bzoken the bones of them that beſieged thee, thou haſt put them to confuſion, becauſe God hath deſpiſed them.

7 Oh that the ſalvation were given unto Iſrael out

out of Sion: Oh that the Lord would deliver his people out of captivity.

8 Then should Jacob rejoyce: and Israel should be right glad.

Deus, in nomine. Psal. 54.

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants (which have not God before their eyes) seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 Hee shall reward evill unto mine enemies: destroy thou them in thy truth.

5 An offering of a free heart will I give thee, & praise thy Name (O Lord:) because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Exaudi, Deus. Psal. 55.

HEar my prayer, O God: and hide not thy self from my petition.

2 Take heed unto mee, and hear mee: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do mee some mischief, so maliciously are they set against mee.

4 My heart is disquieted within mee: and the fear of death is fallen upon mee.

5 Fearfulnesse and trembling are come upon mee: and an horrible dread hath overwhelmed mee.

6 And I said, O that I had wings like a dove: for then would I flee away, and be at rest.

7 Lo, then would I get mee away far off; and remain in the wildernesse.

8 I would make haste to escape: because of the stormy winde and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousnesse and strife in the citie.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickednes is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversary that did magnifie himself against me: for then peradventure I would have hid my self from him.

14 But it was even thou my companion: my guide and mine own familiar friend.

15 Wee took sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickednesse is in their dwellings, and among them.

17 As for mee, I will call upon God: and the Lord shall save mee.

18 In the evening and morning, and at noon day will I pray, and that instantly: and he shall hear my voyce.

19 It is he that hath delivered my soul in peace, from the battell that was against mee: for there were many with mee.

20 Yea, even God that endureth for ever, shall hear mee, and bring them down: for they will not turn nor fear God.

21 Hee laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer then butter, having war in his heart: his words were smoother then oyl, and yet be they very swords.

23 O cast thy burden upon the Lord, & he shall nourish thee; and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitfull men shall not live out half their dayes: nevertheless, my trust shall be in thee, O Lord.

Miserere mei, Deus. Psal. 56.

BE mercifull unto mee, O God, for man goeth about to devour mee: hee is dayly fighting and troubling mee. Morning prayer.

2 Mine enemies are dayly in hand to swallow mee up: for they be many that fight against mee, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I have put my trust in God, and will not fear what flesh can do unto mee.

5 They dayly mistake my words: all that they imagine, is to do mee evill.

6 They hold all together, and keep themselves close: and mark my steps when they lay wait for my soul.

7 Shall they escape for their wickednesse: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottell: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort mee.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto mee.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

Miserere mei, Deus. Psal. 57.

BE mercifull unto me, O God, be mercifull unto mee, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, untill this tyranny be overpast.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save mee from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men (that are set on fire:) whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the mids of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9 Awake up my glory, awake lute and harp: I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatnesse of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Psal. 58.

ARe your mindes set upon righteousnesse, O ye Congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea,

2 Yea, ye imagine miſchiefe in your heart upon the earth: and your hands deal with wickedneſſe.

3 The ungodly are froward, even from their mothers womb: aſſoon as they be borne, they go aſtray and ſpeak lies.

4 They are as venemous as the poyſon of a ſerpent: even like the deaf adder that ſtoppeth her eares.

5 Which refuſeth to hear the voice of the charmer: charme he never ſo wiſely.

6 Breake their teeth, O God, in their mouthes, ſmite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they ſhoot their arrows, let them be rooted out.

7 Let them conſume away like a ſnail, and be like the untimely fruit of a woman: and let them not ſee the ſun.

8 Or ever your pots be made hot with thorns: ſo let indignation vex him even as a thing that is raw.

9 The righteous ſhall rejoyce when hee ſeeth the vengeance: he ſhall waſh his footſteps in the blood of the ungodly.

10 So that a man ſhall ſay, Verily there is a reward for the righteous: doubtleſſe there is a God that judgeth the earth.

Eripe me de inimicis. Pſal. 59.

DEliver me from mine enemies, O God: defend me from them that riſe up againſt me. Evening prayer.

2 O deliver mee from the wicked doers: and ſave mee from the blood-thirſty men.

3 For lo, they lie waiting for my ſoul: the mighty men are gathered againſt mee, without any offence or fault of me, O Lord.

4 They run and prepare themſelves without my fault: ariſe thou therefore to help me, and behold.

5 Stand up, O Lord God of hoſts, thou God of Iſrael, to viſit all the heathen: and not be mercifull unto them that offend of malicious wickedneſſe.

6 They go to and fro in the evening: they grin like a dog, and run about thorow the citie.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth mee his goodnesse plenteously: and God shall let mee see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the citie.

15 They wil run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble,

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus, repulisti nos. Psal. 60.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holines, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Juda is my law giver.

8 Moab is my washpot, over Edom will I cast out my shoe: Philistia be thou glad of mee.

9 Who will lead me into the strong citie: who will bring me into Edom?

10 Hast thou not cast us out, O God: wilt not thou O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

Exaudi, Deus. Psal. 61.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heavinesse.

3 O set me up upon the rock that is higher then I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulnesse, that they may preserve him.

8 So will I alwayes sing praise unto thy Name: that I may dayly perform my vows.

Nonne Deo. Pſal. 62.

Morning prayer.

MY ſoul truly waiteth ſtill upon God: for of him cometh my ſalvation.

2 Hee verily is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not greatly fall.

3 How long will ye imagine miſchief againſt every man: ye ſhall be ſlain all the ſort of you, yea, as a tottering wall ſhall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curſe with their heart.

5 Nevertheleſſe, my ſoul wait thou ſtill upon God: for my hope is in him.

6 He truly is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my truſt.

8 O put your truſt in him alway (yee people:) pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitfull upon the weights, they are altogether lighter then vanity it ſelf.

10 O truſt not in wrong and robbery, give not your ſelves unto vanity: if riches increaſe, ſet not your heart upon them.

11 God ſpake once and twice: I have alſo heard the ſame, that power belongeth unto God.

12 And that thou Lord art mercifull: for thou rewardeſt every man according to his work.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land, where no water is.

3 Thus have I looked for thee in holineſſe: that I might behold thy power and glory.

4 For thy loving kindneſſe is better then the life it ſelf: my lips ſhall praiſe thee.

5 As long as I live will I magnifie thee on this maner: and lift up my hands in thy Name.

6 My ſoul ſhall be ſatiſfied even as it were with marrow and fatneſſe: when my mouth praiſeth thee with joyfull lips.

7 Have I not remembred thee in my bed: and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoyce.

9 My ſoul hangeth upon thee: thy right hand hath upholden mee.

10 Theſe alſo that ſeek the hurt of my ſoul: they ſhall go under the earth.

11 Let them fall upon the edge of the ſword: that they may be a portion for foxes.

12 But the King ſhal rejoyce in God, all they alſo that ſwear by him, ſhall be commended: for the mouth of them that ſpeak lies ſhall be ſtopped.

Exaudi, Deus. Pſal. 64.

HEar my voice, O God, in my prayer: preſerve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Which have whet their tongue like a ſword: and ſhoot out their arrows, even bitter words.

4 That they may privily ſhoot at him that is perfect: ſuddenly do they hit him, and fear not.

5 They courage themſelves in miſchief: and commune among themſelves how they may lay ſnares, and ſay that no man ſhall ſee them.

6 They imagine wickedneſſe, and practiſe it: that

they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Te decet hymnus. Psal. 65.

Evening prayer.

THou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou mercifull unto our sins.

4 Blessed is the man whom thou chusest, & receivest unto thee: he shall dwell in thy court, and shal be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderfull things in thy righteousnesse, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Which in his strength setteth fast the mountains: and is girded about with power.

7 Which stilleth the raging of the sea: and the noise of his waves, and the madnesse of his people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou

11 Thou watereſt her furrowes, thou ſendeſt rain into the little valleys thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſſe: and thy clouds drop fatneſſe.

13 They ſhall drop upon the dwellings of the wilderneſſe: and the little hils ſhall rejoyce on every ſide.

14 The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

Jubilate Deo. Pſal. 66.

O Be joyfull in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

2 Say unto God, O how wonderfull art thou in thy works: through the greatneſſe of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

4 O come hither, and behold the works of God: how wonderfull he is in his doing toward the children of men.

5 He turned the Sea into dry land: ſo that they went through the water on foot, there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and ſuch as will not beleeve, ſhall not be able to exalt themſelves.

7 O praiſe our God (ye people:) and make the voice of his praiſe to be heard,

8 Which holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare; and layedſt trouble upon our loyns.

11 Thou

11 Thou sufferedst men to ride over our heads: wee went thorow fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thy house with burnt offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither and hearken all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I encline unto wickednesse with my heart: the Lord will not hear mee.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, which hath not cast out my prayer: nor turned his mercy from mee.

Deus misereatur. Psal. 67.

GOd be mercifull unto us and blesse us: and shew us the light of his countenance, and be mercifull unto us.

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

7 God shall blesse us: and all the ends of the world shall fear him.

Exurgat Deus. Pſal. 68.

LEt God ariſe, and let his enemies be ſcattered: let them alſo that hate him, flee before him. Morning prayer.

2 Like as the ſmoak vaniſheth, ſo ſhalt thou drive them away: and like as wax melteth at the fire, ſo let the ungodly periſh at the preſence of God.

3 But let the righteous be glad, and rejoyce before God: let them alſo be merry and joyfull.

4 O ſing unto God, and ſing praiſes unto his Name: magnifie him that rideth upon the heavens as it were upon an horſe, praiſe him in his Name, yea, and rejoyce before him.

5 He is a Father of the fatherleſſe, and defendeth the cauſe of the widowes: even God in his holy habitation.

6 He is the God that maketh men to be of one minde in an houſe, and bringeth the priſoners out of captivitie: but letteth the runagates continue in ſcarceneſſe.

7 O God, when thou wenteſt forth before the people: when thou wenteſt thorow the wilderneſſe.

8 The earth ſhook, and the heavens dropped at the preſence of God: even as Sinai alſo was moved at the preſence of God, which is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain upon thine inheritance: and refreſheſt it when it was weary.

10 Thy Congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſſe prepared for the poor.

11 The Lord gave the word: great was the company of the Preachers.

12 Kings with their armies did flee and were diſcomfited: and they of the houſhold divided the ſpoyl.

13 Though ye have lien among the pots, yet ſhall ye be as the wings of a dove: that is covered with ſilver wings, and her feathers like gold.

14 When the Almighty ſcattered kings for their ſake: then were they as white as ſnow in Salmon.

15 As

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The charets of God are twenty thousand, even thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord dayly: even the God which helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairie scalp of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers go before, the minstrels follow after: in the midest are the damosels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the Congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counsell: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy Temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spearmen, and multitude of the mighty are scattered abroad among the beasts of the people, (so that they humbly bring pieces of silver:) and when hee hath scattered the people that delight in war.

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O yee kingdoms of the earth: O sing praises unto the Lord.

33 Which sitteth in the heavens over all from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: even the God of Israel, he will give strength and power unto his people, blessed be God.

Salvum me fac. Psal. 69.

SAve me, O God: for the waters are come in, even unto my soul. Evening prayer.

2 I stick fast in the deep myre where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is drie: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are mo then the hairs of mine head: they that are mine enemies, and would destroy me guiltlesse are mighty.

5 I paid them the things that I never took: God, thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alient unto my mothers children.

9 For the zeal of thy house hath even eaten me: & the rebukes of them that rebuked thee, are fallen upon mee.

10 I wept and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth: and they jested upon mee.

12 They that sit in the gate speak against me: and the drunkards make songs upon mee.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear mee, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: Oh let me be delivered from them that hate mee, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon mee.

17 Hear mee, O Lord, for thy loving kindnesse is comfortable: turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: oh haste thee and hear mee.

19 Draw nigh unto my soul, and save it: oh deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heavines: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vineger to drink.

23 Let their table be made a snare to take themselves withall:

withall: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and ever bow down their backs.

25 Pour out thine indignation upon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickednes to another: and not come into thy righteousnesse.

29 Let them be wiped out of the book of the living; and not be written among the righteous.

30 As for mee, when I am poor and in heavinesse: thy help, O God, shall lift mee up.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullock that hath horns and hoofs.

33 The humble shall consider this and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Juda: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name shall dwell therein.

Deus, in adjutorium. Psal. 70.

HAste thee, O God, to deliver mee: make haste to help mee, O Lord.

2 Let them be ashamed and confounded that seek after

after my ſoul: let them be turned backward and put to confuſion that wiſh me evill.

3 Let them for their reward be ſoon brought to ſhame: that cry over me, There, there.

4 But let all thoſe that ſeek thee, be joyfull and glad in thee: and let all ſuch as delight in thy ſalvation, ſay alway, The Lord be praiſed.

5 As for me, I am poor and in miſery: haſte thee unto mee, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

In te, Domine, ſperavi. Pſal. 71.

Morning prayer.

IN thee, O Lord, have I put my truſt, let mee never be put to confuſion: but rid mee and deliver mee in thy righteouſneſſe, incline thine ear unto mee, and ſave mee.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help mee, for thou art my houſe of defence, and my caſtle.

3 Deliver mee, O my God, out of the hand of the ungodly: out of the hand of the unrighteous & cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb, my praiſe ſhall be alwaies of thee.

6 I am become as it were a monſter unto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt mee not away in the time of age: forſake mee not when my ſtrength faileth mee.

9 For mine enemies ſpeak againſt me, and they that lay wait for my ſoul, take their counſel together, ſaying: God hath forſaken him, perſecute him and take him, for there is none to deliver him.

10 Go not far from mee, O God: my God, haste thee to help mee.

11 Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evill.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall dayly speak of thy righteousnesse and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wonderous works.

16 Forsake me not, O God, in mine old age, when I am gray headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse, O God, is very high: and great things are they that thou hast done, O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed mee, and yet didst thou turn and refresh mee: yea, and broughtest mee from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulnesse (O God) playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousnesse all the day long: for they are confounded and brought unto shame that seek to do me evill.

Deus, judicium. Pſal. 72.

GIve the King thy Judgements (O God:) and thy Righteouſneſſe unto the Kings ſon.

2 Then ſhall hee judge the people according unto right: and defend the poor.

3 The mountains alſo ſhall bring peace: and the little hills righteouſneſſe unto the people.

4 He ſhall keep the ſimple folk by their right: defend the children of the poor, and puniſh the wrong doer.

5 They ſhall fear thee as long as the ſun and moon endureth: from one generation to another.

6 Hee ſhall come down like the rain into a fleece of wooll: even as the drops that water the earth.

7 In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the moon endureth.

8 His dominion ſhall be alſo from the one ſea to the other: and from the flood unto the worlds end.

9 They that dwell in the wilderneſſe ſhall kneel before him: his enemies ſhall lick the duſt.

10 The kings of Tharſis and of the Iles ſhall give preſents: the kings of Arabia & Saba ſhall bring gifts.

11 All kings ſhall fall down before him: all nations ſhall do him ſervice.

12 For hee ſhall deliver the poor when he crieth: the needy alſo and him that hath no helper.

13 He ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſouls of the poor.

14 He ſhall deliver their ſouls from falſhood & wrong: and dear ſhall their blood be in his ſight.

15 He ſhal live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him, and dayly ſhall he be praiſed.

16 There ſhall be an heap of corn in the earth, high upon the hills: his fruit ſhall ſhake like Libanus, and ſhall be green in the city like graſſe upon the earth.

17 His Name ſhall endure for ever, his Name ſhall remain

remain under the ſun among the poſterities: which ſhall be bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, even the God of Iſrael: which onely doth wonderous things.

19 And bleſſed be the Name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſtie. Amen. Amen.

Quàm bonus Iſrael. Pſal. 73.

TRuly God is loving unto Iſrael: even unto ſuch as are of a clean heart. Evening prayer.

2 Nevertheleſſe, my feet were almoſt gone: my treadings had wel-nigh ſlipt.

3 And why? I was grieved at the wicked: I do alſo ſee the ungodly in ſuch proſperity.

4 For they are in no peril of death: but are luſty and ſtrong.

5 They come in no miſfortune like other folk: neither are they plagued like other men.

6 And this is the cauſe that they be ſo holden with pride: and overwhelmed with cruelty.

7 Their eyes ſwell with fatneſſe: and they do even what they luſt.

8 They corrupt other, and ſpeak of wicked blaſphemie: their talking is againſt the moſt Higheſt.

9 For they ſtretch forth their mouth unto the heaven: and their tongue goeth thorow the world.

10 Therefore fall the people unto them: and thereout ſuck they no ſmall advantage.

11 Tuſh (ſay they) how ſhould God perceive it: is there knowledge in the moſt Higheſt?

12 Lo, theſe are the ungodly, theſe proſper in the world, and theſe have riches in poſſeſſion: and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in innocencie.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for mee.

16 Untill I went into the Sanctuary of God: then understood I the end of these men.

17 Namely, how thou doest set them in slippery places: and castest them down and destroyest them.

18 O how suddenly do they consume: perish, and come to a fearfull end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their Image to vanish out of the city.

20 Thus my heart was grieved: and it went even thorow my reins.

21 So foolish was I and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Ut quid, Deus. Psal. 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy Congregation: whom thou hast purchased and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evill in thy Sanctuary.

5 Thine adversaries roar in the mids of thy Congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among us that understandeth any more.

11 (O God) how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doth it himself.

14 Thou didst divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy Turtle Dove unto the multitude of the enemies: and forget not the Congregation of the poor for ever.

21 Look upon the Covenant: for all the earth is full of darknesse, and cruell habitations.

22 O let not the simple go away ashamed: but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee dayly.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

Confitebimur tibi. Psal. 75.

UNto thee, O God, do we give thanks: yea, unto thee do we give thanks.

2 Thy Name also is so nigh: and that do thy wondrous works declare.

3 When I receive the Congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiffe neck.

7 For promotion cometh neither from the East, nor from the West: nor yet from the South.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judæa. Psal. 76.

IN Jury is God known: his Name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hils of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands are mighty have found nothing.

6 At thy rebuke, O God of Jacob: both the charet and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven: the earth trembled and was still.

9 When God arose to judgement: and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that be round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of Princes; and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Pſal. 77.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he ſhall hearken unto me.

2 In the time of my trouble I ſought the Lord: my ſore ran and ceaſed not, in the night ſeaſon my ſoul refuſed comfort.

3 When I am in heavineſſe, I will think upon God: when my heart is vexed, I will complain.

4 Thou holdeſt mine eyes waking: I am ſo feeble that I cannot ſpeak.

5 I have conſidered the dayes of old: and the years that are paſt.

6 I call to remembrance my ſong: and in the night I commune with mine own heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelf for ever: and will he be no more intreated?

8 Is his mercie clean gone for ever: and is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he ſhut up his loving kindneſſe in diſpleaſure?

10 And I ſaid, It is mine own infirmity: but I will remember the yeers of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord: and call to minde the wonders of old time.

12 I will think alſo of all thy works: and my talking ſhall be of thy doings.

13 Thy way, O God, is holy: who is ſo great a God as our God?

14 Thou art the God that doth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily delivered thy people: even the ſonnes of Jacob and Joſeph.

16 The waters ſaw thee, O God, the waters ſaw thee, and were afraid: the depths alſo were troubled.

17 The

17 The clouds poured out water, the ayr thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved, and shook withall.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Attendite, populo. Psal. 78.

HEar my Law, O my people: encline your ears unto the words of my mouth. Evening prayer.

2 I will open my mouth in a parable: I wil declare hard sentences of old.

3 Which we have heard and known: and such as our fathers have told us.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderfull works that he hath done.

5 He made a Covenant with Jacob, and gave Israel a Law: which he commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet unborn.

7 To the intent that when they came up: they might shew their children the same.

8 That they might put their trust in God: and not to forget the works of God, but to keep his Commandments.

9 And not to be as their forefathers, a faithlesse and stubborn generation: a generation that set not their heart aright, and whose spirit cleaved not stedfastly unto God.

10 Like as the children of Ephraim: which being harnessed and carrying bowes, turned themselves back in the day of battell.

11 They

11 They kept not the covenant of God: and would not walk in his Law.

12 But forgat what he had done: and the wonderfull work that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go thorow: he made the waters to stand on an heap.

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wildernesse: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wildernesse?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withall: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel.

23 Because they beleeved not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he sent them meat enough.

27 He

27 He caused the East winde to blowe under heaven: and through his power he brought in the Southwest winde.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeved not his wondrous works.

33 Therefore their dayes did he consume in vanitie: and their yeers in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Covenant.

38 But he was so mercifull that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a winde that passeth away, and cometh not again.

41 Many a time did they provoke him in the wildernesse: and grieved him in the desert.

42 They

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemie.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into bloud: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grashopper.

48 He destroyed their vines with hailstones: and their mulbery trees with the frost.

49 He smote their cattell also with hailstones: and their flocks with hot thunderbolts.

50 He cast upon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent evill angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first born in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and caried them in the wildernesse like a flock.

54 He brought them out safely that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his Testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bowe.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, hee was wroth: and took fore displeasure at Israel.

61 So that he forsook the Tabernacle in Silo: even the tent that he had pitched among them.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a gyant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: even the hill of Sion which he loved.

70 And there he builded his Temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the Ewes great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So hee fed them with a faithfull and true heart: and ruled them prudently with all his power.

74 [illegible] with life, and cut down: and they

Deus venerunt. Pſal. 79.

ning er.

O God the heathen are come into thine inheritance: the holy Temple have they defiled, and made Jeruſalem an heap of ſtones.

2 The dead bodies of thy ſervants have they given to be meat unto the fowls of the ayre: and the fleſh of thy Saints unto the beaſts of the land.

3 Their blood have they ſhed like water on every ſide of Jeruſalem: and there was no man to bury them.

4 Wee are become an open ſhame to our enemies: a very ſcorn and deriſion unto them that are round about us.

5 Lord, how long wilt thou be angry: ſhall thy jealouſie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdomes that have not called upon thy Name.

7 For they have devoured Jacob: and laid waſte his dwelling place.

8 O remember not our old ſins, but have mercy upon us, and that ſoon: for we are come to great miſery.

9 Help us, O God of our ſalvation, for the glory of thy Name: O deliver us, and be mercifull unto our ſins for thy Names ſake.

10 Wherefore do the heathen ſay: Where is now their God?

11 O let the vengeance of thy ſervants blood that is ſhed: be openly ſhewed upon the heathen in our ſight.

12 Oh let the ſorrowfull ſighing of the priſoners come before thee: according to the greatneſſe of thy power preſerve thou thoſe that are appointed to die.

13 And for the blaſphemy wherwith our neighbours have blaſphemed thee: reward thou them, O Lord, ſeven fold into their boſome.

So we that be thy people and ſheep of thy paſture,

shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEar, O thou Shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin and Manasses: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousnesse of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly Cedar trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by, pluck off her grapes?

13 The wilde bore out of the wood doth root it up: and the wilde beasts of the field devour it.

14 Turn thee again thou God of hosts, look down from heaven: behold and visit this Vine.

15 And the place of the Vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire, and cut down: and they

shall

shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the sonne of man, whom thou madest so strong for thine own selfe.

18 And so will not wee go back from thee: O let us live, and wee shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and wee shall be whole.

Exultate Deo. Psal. 81.

SIng we merrily unto God our strength: make a cheerfull noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new moon: even in the time appointed, and upon our solemn feast day.

4 For this was made a Statute for Israel: and a Law of the God of Jacob.

5 This he ordained in Joseph for a Testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were delivered from making the pots.

7 Thou calledst upon mee in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto mee.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey mee.

13 So I gave them up unto their own hearts lust:

and

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and let them follow their own imaginations.

14 O that my people would have hearkned unto me: for if Israel had walked in my wayes.

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat floure: and with honey out of the stony rock should I have satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the congregation of princes: Evening prayer.
he is a Judge among gods.

2 How long will ye give wrong judgement: and accept the persons of the ungodly?

3 Defend the poor and fatherlesse: see that such as be in need and necessitie have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darknesse: all the foundations of the earth be out of course.

6 I have said, Ye are gods: and ye all are children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus, quis similis? Psal. 83.

HOld not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee, have lift up their head.

3 They have imagined craftily against thy people: and taken counsell against thy secret ones.

4 They have said, Come, and let us root them out,

that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Ismaelites: the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned unto them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sisera, and unto Jabin, at the brook of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, Let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the winde.

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou, whose Name is Jehovah: art onely the most Highest over all the earth.

Quàm dilecta! Psal. 84.

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the

the Courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy Altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going thorow the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy Courts: is better then a thousand.

11 I had rather be a door-keeper in the house of my God: then to dwell in the tents of ungodlinesse.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal. 85.

LOrd, thou art become gracious unto thy land: thou hast turned away the captivitie of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathfull indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his Saints, that they turn not again.

9 For his salva ion is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousnesse and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousnesse hath looked down from heaven.

12 Yea, the Lord shall shew loving kindnesse: and our land shall give her increase.

13 Righteousnesse shall go before him: and he shall direct his going in the way.

Inclina, Domine. Psal. 86.

Morning prayer.

BOw down thine ear, O Lord, and hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be mercifull unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee (O Lord) do I lift up my soul.

5 For thou Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear Lord unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, (O Lord:) there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughtie men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long suffering, plenteous in goodnesse and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some good token upon me for good, that they which hate me may see it, and be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta ejus. Psal. 87.

HEr foundations are upon the holy hills: the Lord lovety the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Moorians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most high shall establish her.

6 The Lord shall rehearse it, when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, encline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that be wounded and lie in the grave: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched out mine hands unto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in miserie, and like unto him that is at the point to die: (even from my youth up) thy terrours have I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

MY song shall be alwayes of the loving kindnesse of the Lord: with my mouth will I ever be shewing thy truth, from one generation to another. Evening prayer.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant.

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the councell of the saints: and to be had in reverence of all them that are about him.

9 O Lord God of hosts, who is like unto thee: thy truth (most mighty Lord) is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, & destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoyce in thy name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equity is the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoyce in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindnesse thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our king.

20 Thou spakest sometime in visions unto thy saints, and saidest: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oil have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemie shall not be able to do him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And

28 And I will make him my firſt borne: higher then the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for ever: and his throne as the dayes of heaven.

31 But if his children forſake my law: and walk not in my judgments.

32 If they break my ſtatutes, and keep not my commandments: I will viſit their offences with the rod, and their ſinne with ſcourges.

33 Nevertheleſſe, my loving kindneſſe will I not utterly take from him: nor ſuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have ſworn once by my holineſſe, that I will not fail David.

35 His ſeed ſhall endure for ever: and his ſeat is like as the ſunne before me.

36 He ſhall ſtand faſt for evermore as the moon: and as the faithfull witneſſe in heaven.

37 But thou haſt abhorred and forſaken thine anointed: and art diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant: and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges: and broken down his ſtrong holds.

40 All they that go by, ſpoil him: and he is become a rebuke to his neighbours.

41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoyce.

42 Thou haſt taken away the edge of his ſword: and giveſt him not victory in the battell.

43 Thou haſt put out his glory: and caſt his throne down to the ground.

44 The dayes of his youth haſt thou ſhortned: and covered him with diſhonour.

45 Lord,

45 Lord, how long wilt thou hide thy self, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindnesses: which thou swarest unto David in thy truth?

49 Remember Lord, the rebuke that thy servants have: and how I do bear in my bosome the rebukes of many people.

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed: praised be the Lord for evermore. Amen. Amen.

Domine, refugium. Psal. 90.

Morning prayer.

LOrd thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grasse.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret sinnes in the sight of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our years to an end as it were a tale that is told.

10 The dayes of our age are threescore years and ten,

and

and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 O teach us to number our dayes: that we may apply our hearts unto wisdom.

13 Turn thee again (O Lord) at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the dayes of our life.

15 Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversitie.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious majestie of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Qui habitat. Psal. 91.

WHoso dwelleth under the defence of the most high: shall abide under the shadow of the Almightie.

2 I will say unto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulnesse and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darknesse: nor for the sickenesse that destroyeth in the noon day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea,

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no evill happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy wayes.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore shall I deliver him: I shall set him up, because he hath known my name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble, I will deliver him, and bring him to honour.

16 With long life will I satisfie him: and shew him my salvation.

Bonum est confiteri. Psal. 92.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy name, O most highest.

2 To tell of thy loving kindnesse early in the morning: and of thy truth in the night season.

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou Lord hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: and thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grasse, and when all the workers of wickednesse do flourish: then shall

shall they be destroyed for ever, but thou Lord art the most Highest for evermore.

8 For lo, thine enemies (O Lord) lo, thine enemies, shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an Unicorn: for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm tree: and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courts (of the house) of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

Dominus regnavit. Psal. 93.

THe Lord is king, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himself strength. Evening prayer.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen (O Lord) the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord that dwelleth on high, is mightier.

6 Thy Testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Deus ultionum. Psal. 94.

O Lord God to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy self.

2 Arise,

2 Arise, thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murther the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy Law.

13 That thou mayest give him patience in time of adversitie: untill the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance.

15 Untill righteousnesse turn again unto judgement: all such as be true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evill doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy (O Lord) held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

20 Wilt

20 Wilt thou have any thing to do with the stool of wickednesse: which imagineth mischief as a law?
21 They gather them together against the soul of the righteous: and condemne the innocent blood.
22 But the Lord is my refuge: and my God is the strength of my confidence.
23 He shall recompense them their wickednesse, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation. Morning prayer.
2 Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.
3 For the Lord is a great God: and a great King above all gods.
4 In his hands are all the corners of the earth: and the strength of the hills is his also.
5 The sea is his, and he made it: and his hands prepared the dry land.
6 O come, let us worship, and fall down: and kneel before the Lord our maker.
7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hands.
8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wildernesse.
9 When your fathers tempted me: proved me, and saw my works.
10 Fourtie yeers long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my wayes.
11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate

Cantate Domino. Pſal. 96.

O Sing unto the Lord a new ſong: ſing unto the Lord all the whole earth.

2 Sing unto the Lord, and praiſe his Name: be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idols: but it is the Lord that made the heavens.

6 Glory and worſhip are before him: power and honour are in his Sanctuary.

7 Aſcribe unto the Lord (O ye kinreds of the people:) aſcribe unto the Lord worſhip and power.

8 Aſcribe unto the Lord the honour due unto his Name: bring preſents, and come into his courts.

9 O worſhip the Lord in the beauty of holineſſe: let the whole earth ſtand in aw of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world ſo faſt, that it cannot be moved, and how that he ſhall judge the people righteouſly.

11 Let the heavens rejoyce, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

12 Let the field be joyfull, and all that is in it: then ſhall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteouſneſſe to judge the world, and the people with his truth.

Dominus regnavit. Pſal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the iles may be glad thereof.

2 Clouds and darkneſſe are round about him: righteouſneſſe and judgment are the habitation of his ſeat.

3 There

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousnes: and all the people have seen his glory.

7 Confounded be al they that worship carved images, and that delight in vain gods: worship him all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, because of thy judgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evill: the Lord preserveth the souls of his Saints, he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyfull gladnesse for such as be true hearted.

12 Rejoyce in the Lord ye righteous: and give thanks for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

Evening Prayer.

O Sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousnes hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyfull unto the Lord, all ye lands: sing, rejoyce, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew your selves joyfull before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyfull together before the Lord: for he is come to judge the earth.

10 With righteousnesse shall he judge the world: and the people with equitie.

Dominus regnavit. Psal. 99.

THe Lord is King, be the people never so unpatient: he sitteth between the Cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderfull, and holy.

4 The Kings power loveth judgement, thou hast prepared equitie: thou hast executed judgement and righteousnesse in Jacob.

5 O magnifie the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gave them.

8 Thou heardest them (O Lord our God:) thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Pſal. 100.

O Be joyfull in the Lord (all ye lands:) ſerve the Lord with gladneſſe, and come before his preſence with a ſong.

2 Be ye ſure that the Lord he is God, it is he that hath made us, and not we our ſelves: we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankfull unto him, and ſpeak good of his Name.

4 For the Lord is gracious, his mercie is everlaſting: and his truth endureth from generation to generation.

Miſericordiam & judicium. Pſal. 101.

MY ſong ſhalbe of mercie and judgement: unto thee, O Lord, will I ſing.

2 O let me have underſtanding: in the way of godlineſſe.

3 When wilt thou come unto me: I will walk in my houſe with a perfect heart.

4 I will take no wicked thing in hand, I hate the ſinnes of unfaithfulneſſe: there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me: I will not know a wicked perſon.

6 Whoſo privily ſlandereth his neighbour: him will I deſtroy.

7 Whoſo hath alſo a proud look, and high ſtomack: I will not ſuffer him.

8 Mine eyes look upon ſuch as be faithfull in the land: that they may dwell with me.

9 Whoſo leadeth a godly life: he ſhall be my ſervant.

10 There ſhall no deceitfull perſon dwell in my houſe: he that telleth lies ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the

land: that I may root out all wicked doers from the citie of the Lord.

Domine, exaudi. Psal. 102.

Morning prayer.

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: encline thine ears unto me when I call, O hear me, and that right soon.

3 For my dayes are consumed away like smoak: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grasse: so that I forget to eat my bread.

5 For the voice of my groning: my bones will scarce cleave to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an Owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and ming'ed my drink with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise and have mercie upon Sion: for it is time that thou have mercie upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord and all the kings of the earth thy Majesty.

16 When

16 When the Lord shall build up Sion: and when his glory shall appear.

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth.

20 That he might hear the mournings of such as be in captivity: & deliver the children appointed unto death.

21 That they may declare the name of the Lord in Sion: and his worship at Jerusalem.

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortned my dayes.

24 But I said, O my God, take me not away in the midst of mine age: as for thy yeers they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. 103.

PRaise the Lord, O my soul: and all that is within me, praise his holy name.

2 Praise the Lord, O my soul: and forget not all his benefits.

3 Which forgiveth all thy sin: and healeth all thine infirmities.

4 Which saveth thy life from destruction: and crowneth thee with mercy and loving kindnesse.

5 Which satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousnesse and judgment: for all them that are oppressed with wrong.

7 He shewed his wayes unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sinnes: nor rewarded us according to our wickednesse.

11 For look how high the heaven is in comparison of the earth: so great is his mercie also toward them that fear him.

12 Look how wide also the east is from the west: so far hath he set our sinnes from us.

13 Yea, like as a father pitieth his own children: even so is the Lord mercifull unto them that fear him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a flower of the field.

16 For assoon as the winde goeth over it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for ever and ever upon them that fear him: and his righteousnesse upon children children.

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye Angels of his, ye that excell in strength: ye that fulfill his commandment, and hearken

yeiken unto the voyce of his woyds.

21 O praise the Lord all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord all ye woyks of his, in all places of his dominion: praise thou the Lord, O my soul.

Benedic, anima mea. Psal. 104.

PRaise the Lord, O my soul: O Lord my God, thou art become exceeding gloyious, thou art clothed with majesty and honour. Evening prayer.

2 Thou deckest thy self with light, as it were with a garment: and spyeadest out the heavens like a curtain.

3 Which layeth the beams of his chamber in the waters: and maketh the clouds his charet, and walketh upon the wings of the winde.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed foy them.

9 Thou hast set them their bounds, which they shall not passe: neither turn again to cover the earth.

10 He sendeth his spyings into the rivers: which run among the hills.

11 All beasts of the field dyink thereof: and the wilde asses quench their thirst.

12 Besides them shall the fowls of the ayy have their habitation: and sing among the byanches.

13 He watereth the hills from above: the earth is filled with the fruit of thy woyks.

14 He bringeth forth grasse for the cattell: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oil to make him a chearfull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the firre trees are a dwelling for the Stork.

18 The high hills are a refuge for the wilde goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sunne knoweth his going down.

20 Thou makest darknesse that it may be night: wherein all the beasts of the forrest do move.

21 The lions roaring after their prey: do seek their meat at God.

22 The sunne ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: untill the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou

thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious majestie of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoak.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

Confitemini Domino. Psal. 105.



Give thanks unto the Lord, and call upon his name: tell the people what things he hath done. Morning prayer.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy name: let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgments of his mouth.

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindfull of his covenant and promise: that he made to a thousand generations.

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac.

10 And

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament.

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdom to another people.

14 He suffered no man to do them wrong: but reproved even kings for their sakes.

15 Touch not mine anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph which was sold to be a bond-servant.

18 Whose feet they hurt in the stocks: the iron entred into his soul.

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might inform his princes after his will: and teach his senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He ſent darkneſſe and it was dark: and they were not obedient unto his word.

29 He turned their waters into bloud: and ſlew their fiſh.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He ſpake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailſtones for rain: and flames of fire in their land.

33 He ſmote their vines alſo and fig-trees: and deſtroyed the trees that were in their coaſts.

34 He ſpake the word, and the graſhoppers came, and caterpillers innumerable: and did eat up all the graſſe in their land, and devoured the fruit of their ground.

35 He ſmote all the firſt born in their land: even the chief of all their ſtrength.

36 He brought them forth alſo with ſilver and gold: there was not one feeble perſon among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He ſpread out a cloud to be a covering: and fire to give light in the night ſeaſon.

39 At their deſire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of ſtone, and the waters flowed out: ſo that rivers ran in dry places.

41 For why? he remembred his holy promiſe: and Abraham his ſervant.

42 And he brought forth his people with joy: and his choſen with gladneſſe.

43 And gave them the lands of the heathen: and they took the labours of the people in poſſeſſion.

44 That they might keep his ſtatutes: and obſerve his lawes.

Confi-

Confitemini Domino. Psal. 106.

vening
rayer.

O Give thanks unto the Lord, for he is gracious: and his mercie endureth for ever.

2 Who can expresse the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgement: and do righteousnesse.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

5 That I may see the felicitie of thy chosen: and rejoyce in the gladnesse of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the sea, even at the red sea.

8 Nevertheless, he helped them for his names sake: that he might make his power to be known.

9 He rebuked the red sea also, and it was dried up: so he led them thorow the deep, as thorow a wildernesse.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemie.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then beleeved they his words: and sang praise unto him.

13 But within a while they forgat his works: and would not abide his counsell.

14 But lust came upon them in the wildernesse: and they tempted God in the desert.

15 And he gave them their desire: and sent leannesse withall into their soul.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So

17 So the earth opened, and ſwallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a Calf in Horeb: and worſhipped the molten image.

20 Thus they turned their glory: into the ſimilitude of a Calf that eateth hay.

21 And they forgat God their Sauiour: which had done ſo great things in Egypt.

22 Wondrous works in the land of Ham: and fearfull things by the red ſea.

23 So he ſaid he would have deſtroyed them, had not Moſes his choſen ſtood before him in the gap: to turn away his wrathfull indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorn of that pleaſant land: and gaue no credence unto his word.

25 But murmured in their tents: and hearkned not unto the voice of the Lord.

26 Then lift he up his hand againſt them: to overthrow them in the wilderneſſe.

27 To caſt out their ſeed among the nations: and to ſcatter them in the lands.

28 They ioyned themſelues unto Baal-Peor: and ate the offerings of the dead.

29 Thus they prouoked him to anger with their own inuentions: and the plague was great among them.

30 Then ſtood up Phinees and prayed: and ſo the plague ceaſed.

31 And that was counted unto him for righteouſnes: among all poſterities for euermore.

32 They angred him alſo at the waters of ſtrife: ſo that he puniſhed Moſes for their ſakes.

33 Becauſe they prouoked his ſpirit: ſo that he ſpake unadviſedly with his lips.

34 Neither

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their workes.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sonnes and daughters unto devils.

37 And shed innocent bloud, even the bloud of their sonnes and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with bloud.

28 Thus were they stained with their own workes: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hands of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickednesse.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his Covenant, and pitied them according unto the multitude of his mercies: yea, he made all those that led them away captive to pitie them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

Confi-

Confitemini Domino. Pſal. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. Mornin prayer.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.

3 And gathered them out of the lands, from the eaſt, and from the weſt: from the north, and from the ſouth.

4 They went aſtray in the wilderneſſe out of the way: and found no citie to dwell in.

5 Hungry and thirſty: their ſoul fainted in them.

6 So they cryed unto the Lord in their trouble: and he delivered them from their diſtreſſe.

7 He led them forth by the right way: that they might go to the citie where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

9 For he ſatiſfieth the emptie ſoul: and filleth the hungry ſoul with goodneſſe.

10 Such as ſit in darkneſſe and in the ſhadow of death: being faſt bound in miſery and iron.

11 Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt High.

12 He alſo brought down their heart through heavineſſe: they fel down, and there was none to help them up.

13 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſſe.

14 For he brought them out of darkneſſe, and out of the ſhadow of death: and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of braſſe: and ſmitten the barres of iron in ſunder.

17 Fooliſh

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soul abhorred all manner of meat: and they were even hard at deaths doore.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distresse.

20 He sent his word and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladnesse.

23 They that go down to the sea in ships: and occupy their businesse in great waters.

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormie wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distresse.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad because they be at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the Congre-

gation

gation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wilderneſſe: and dryeth up the water ſpryngs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Again, he maketh the wilderneſſe a ſtanding water: and water ſpryngs of a dry ground.

36 And there he ſetteth the hungry: that they may build them a citie to dwell in.

37 That they may ſow their land, and plant vineyards: to yeeld them fruits of increaſe.

38 He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattell to decreaſe.

39 And again, when they are minished and brought low: through oppreſſion, through any plague or trouble.

40 Though he ſuffer them to be evill intreated through tyrants: and let them wander out of the way in the wilderneſſe.

41 Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of sheep.

42 The righteous will conſider this, and rejoyce: and the mouth of all wickedneſſe ſhall be ſtopped.

43 Whoſo is wiſe, will ponder theſe things: and they ſhall underſtand the loving kindneſſe of the Lord.

Paratum cor meum. Pſal. 108.

O God, my heart is ready, my heart is ready: I will ſing and give praiſe with the beſt member that I have. Evening prayer.

2 Awake thou lute and harp: I my ſelf will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will ſing praiſes unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy self, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holinesse: I will rejoyce therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my washpot: over Edom will I cast out my shoe, upon the Philistines wil I triumph.

10 Who will lead me into the strong citie: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemie: for vain is the help of man.

13 Through God shall we do great acts: and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

HOld not thy tongue, O God of my praise: for the mouth of the ungodly, yea, and the mouth of the deceitfull is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I have unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evill for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and begge their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pitie him: nor to have compassion upon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be clean put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth.

15 And that because his minde was not to do good: but persecuted the poor helplesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be farre from him.

17 He clothed himself with cursing like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evill against my soul.

20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy.

21 O deliver me, for I am helpleſſe and poor: and my heart is wounded within me.

22 I go hence like the ſhadow that departeth: and am driven away as the graſhopper.

23 My knees are weak through faſting: my fleſh is dried up for want of fatneſſe.

24 I became alſo a rebuke unto them: they that look-ed upon me, ſhaked their heads.

25 Help me, O Lord my God: O ſave me according to thy mercy.

26 And they ſhall know how that this is thy hand: and that thou Lord haſt done it.

27 Though they curſe, yet bleſſe thou: and let them be confounded that riſe up againſt me, but let thy ſervant rejoyce.

28 Let mine adverſaries be clothed with ſhame: and let them cover themſelves with theyr own confuſion, as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth: and praiſe him among the multitude.

30 For he ſhall ſtand at the right hand of the poor: to ſave his ſoul from unrighteous judges.

Dixit Dominus. Pſal. 110.

Morning prayer.

THe Lord ſaid unto my Lord: Sit thou on my right hand, untill I make thine enemies thy footſtool.

2 The Lord ſhall ſend the rod of thy power out of Sion: be thou ruler even in the midſt among thine enemies.

3 In the day of thy power ſhall the people offer thee free will offerings with an holy worſhip: the dew of thy birth is of the womb of the morning.

4 The Lord ſware and will not repent: Thou art a Prieſt for ever after the order of Melchiſedech.

5 The

5 The Lord upon thy right hand: ſhall wound even kings in the day of his wrath.

6 Hee ſhall judge among the heathen, he ſhall fill the places with the dead bodies: and ſmite in ſunder the heads over divers countreys.

7 Hee ſhall drink of the brook in the way: therefore ſhall he lift up his head.

Confitebor tibi. Pſal. 111.

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithfull, and in the Congregation.

2 The works of the Lord are great: ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed, and had in honour: and his righteouſneſſe endureth for ever.

4 The mercifull and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

5 Hee hath given meat unto them that fear him: hee ſhall ever be mindfull of his Covenant.

6 He hath ſhewed his people the power of his works: that hee may give them the heritage of the heathen.

7 The works of his hands are verity and judgement: all his Commandments are true.

8 They ſtand faſt for ever and ever: and are done in truth and equity.

9 He ſent redemption unto his people: he hath commanded his Covenant for ever, holy and reverend is his Name.

10 The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do thereafter, the praiſe of it endureth for ever.

Beatus vir. Pſal. 112.

BLeſſed is the man that feareth the Lord: hee hath great delight in his Commandments.

2 His seed shall be mighty upon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousnesse endureth for ever.

4 Unto the godly there ariseth up light in the darknesse: he is mercifull, loving, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For hee shall never be moved: and the righteous shall be had in an everlasting remembrance.

7 He will not be afraid for any evill tidings: for his heart standeth fast, and beleeveth in the Lord.

8 His heart is stablished, and will not shrink: untill he see his desire upon his enemies.

9 Hee hath dispersed abroad, and given to the poor: and his righteousnesse remaineth for ever, his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the ungodly shall perish.

Laudate, pueri. Psal. 113.

PRaise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising up of the Sunne, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 Hee taketh up the simple out of the dust: and lifteth the poor out of the myre.

7 That he may set him with the Princes: even with the princes of his people.

8 Hee

8 Hee maketh the barren woman to keep house: and to be a joyfull mother of children.

In exitu Israel. Psal. 114.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people. Evening prayer.

2 Juda was his Sanctuary: and Israel his dominion.

3 The sea saw that, and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What ailed thee, O thou sea, that thou fleddest: and thou Jordan that thou wast driven back?

6 Yee mountains that ye skipped like rams: and yee little hills like young sheep?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rock into a standing water: and the flint stone into a springing well.

Non nobis, Domine. Psal. 115.

NOt unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercie, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, hee is in heaven: hee hath done whatsoever pleased him.

4 Their idols are silver and gold: even the work of mens hands.

5 They have mouthes, and speak not: eyes have they, and see not.

6 They have ears, and hear not: noses have they, and smell not.

7 They have hands, and handle not, feet have they, and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindfull of us, and hee shall blesse us: even hee shall blesse the house of Israel, hee shall blesse the house of Aaron.

13 Hee shall blesse them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: which made heaven and earth.

16 All the whole heavens are the Lords: the earth hath hee given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into the silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lord hath heard the voice of my prayer.

2 That hee hath enclined his ear unto mee: therefore will I call upon him as long as I live.

3 The snares of death compassed mee round about: and the pains of hell gate hold upon mee.

4 I shall finde trouble and heavinesse, and I shall call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is mercifull.

6 The

6 The Lord preſerveth the ſimple: I was in miſery and he helped me.

7 Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I beleeved, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſte, All men are lyars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto mee?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people: right deare in the ſight of the Lord, is the death of his Saints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſonne of thine handmaid, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the ſight of all his people: in the courts of the Lords houſe, even in the midſt of thee, O Hieruſalem. Praiſe the Lord.

Laudate Dominum. Pſal. 117.

O Praiſe the Lord all yee heathen: praiſe him all yee Nations.

2 For his mercifull kindneſſe is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

Confitemini Domino. Pſal, 118.

O Give thanks unto the Lord, for he is gracious: becauſe his mercy endureth forever.

2 Let Iſrael now confeſſe, that hee is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confesse: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confesse: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard mee at large.

6 The Lord is on my side: I will not fear what man doth unto mee.

7 The Lord taketh my part with them that help mee: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any con dence in Princes.

10 All nations compassed mee round about: but in the Name of the Lord will I destroy them.

11 They kept mee in on every side, they kept mee in (I say) on every side: but in the Name of the Lord will I destroy them.

12 They came about mee like Bees, and are extinct, even as the fire among the thorns: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at mee, that I might fall: but the Lord was my help.

14 The Lord is my strength and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die, but live: and declare the works of the Lord.

18 The Lord hath chastened and corrected mee: but he hath not given me over unto death.

19 Open

19 Open mee the gates of righteoulneſſe: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me: and art become my ſalvation.

22 The ſame ſtone which the builders refuſed: is become the head ſtone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: wee will rejoyce and be glad in it.

25 Help mee now, O Lord: O Lord, ſend us now proſperity.

26 Bleſſed be he that cometh in the Name of the Lord: wee have wiſhed you good luck, ye that be of the houſe of the Lord.

27 God is the Lord which hath ſhewed us light: binde the ſacrifice with cords, yea, even unto the horns of the Altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praiſe thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Beati immaculati. Pſal. 119.

Evening prayer.

BLeſſed are thoſe that are undefiled in the way: and walk in the Law of the Lord

2 Bleſſed are they that keep his Teſtimonies: and ſeek him with their whole heart.

3 For they which do no wickedneſſe: walk in his wayes.

4 Thou haſt charged: that we ſhall diligently keep thy Commandments.

5 O that my wayes were made ſo direct: that I might keep thy Statutes.

6 So shall I not be confounded: while I have respect unto all thy Commandments.

7 I will thank thee with an unfained heart: when I shall have learned the Judgements of thy righteousnesse.

8 I will keep thy Ceremonies: O forsake mee not utterly.

In quo corriget.

WHerewithall shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I sought thee: O let not me go wrong out of thy Commandments.

3 Thy words have I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach mee thy Statutes.

5 With my lips have I been telling: of all the Judgements of thy mouth.

6 I have had as great delight in the way of thy Testimonies: as in all manner of riches.

7 I will talk of thy Commandments: and have respect unto thy wayes.

8 My delight shall be in thy Statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live and keep thy word.

2 Open thou mine eyes: that I may see the wonderous things of thy Law.

3 I am a stranger upon earth: O hide not thy Commandments from mee.

4 My soul breaketh out for the very fervent desire: that it hath alway unto thy Judgements.

5 Thou hast rebuked the proud: and cursed are they that do erre from thy Commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellers.

Adhæsit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have knowledged my wayes, and thou heardest me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heavines: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgements have I laid before me.

7 I have stucken unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at libertie.

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keep it unto the end. Morning prayer.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Encline mine heart unto thy testimonies: and not to covetousnesse.

5 O turn away mine eyes, lest they behold vanitie: and quicken thou me in thy way.

6 O ſtabliſh thy woꝛd in thy ſeꝛvant: that I may feaꝛ thee.

7 Take away the ꝛebuke that I am afꝛaid of: foꝛ thy judgments aꝛe good.

8 Behold, my delight is in thy commandments: O quicken me in thy ꝛighteouſneſſe.

Et veniat ſuper me.

LEt thy loving meꝛcy come alſo unto me, O Loꝛd: even thy ſalvation accoꝛding unto thy woꝛd.

2 So ſhall I make anſweꝛ unto my blaſphemeꝛs: foꝛ my tꝛuſt is in thy woꝛd.

3 O take not the woꝛd of thy tꝛuth utteꝛly out of my mouth: foꝛ my hope is in thy judgements.

4 So ſhall I alway keep thy law: yea, foꝛ eveꝛ and eveꝛ.

5 And I will walk at libeꝛtie: foꝛ I ſeek thy commandments.

6 I will ſpeak of thy teſtimonies alſo even befoꝛe kings: and will not be aſhamed.

7 And my delight ſhall be in thy commandments: which I have loved.

8 My hands alſo will I lift up unto thy commandments which I have loved: and my ſtudy ſhall be in thy ſtatutes.

Memor eſto verbi tui.

OThink upon thy ſeꝛvant as concꝛning thy woꝛd: wheꝛein thou haſt cauſed me to put my tꝛuſt.

2 The ſame is my comfoꝛt in my tꝛouble: foꝛ thy woꝛd hath quickned me.

3 The pꝛoud have had me exceedingly in deꝛiſion: yet have I not ſhꝛinked fꝛom thy law.

4 Foꝛ I remembꝛed thine eveꝛlaſting judgments, O Loꝛd: and ꝛeceived comfoꝛt.

5 I am hoꝛꝛibly afꝛaid: foꝛ the ungodly that foꝛſake thy law.

6 Thy ſtatutes have been my ſongs: in the houſe of my pilgrimage.
7 I have thought upon thy name, O Lord, in the night ſeaſon: and have kept thy law.
8 This I had: becauſe I kept thy commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promiſed to keep thy law.
2 I made my humble petition in thy preſence with my whole heart: O be mercifull unto me accoꝛding to thy woꝛd.
3 I called mine own wayes to remembꝛance: and turned my feet unto thy teſtimonies.
4 I made haſte, and pꝛolonged not the time: to keep thy commandments.
5 The congregation of the ungodly have robbed me: but I have not foꝛgotten thy law.
6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.
7 I am a companion of all them that fear thee: and keep thy commandments.
8 The earth, O Lord, is full of thy mercy: O teach me thy ſtatutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſervant: accoꝛding unto thy woꝛd.
2 O learn me true underſtanding and knowledge: foꝛ I have beleeved thy commandments.
3 Before I was troubled, I went wꝛong: but now have I kept thy woꝛd.
4 Thou art good and gracious: O teach me thy ſtatutes.
5 The pꝛoud have imagined a lie againſt me: but I will keep thy commandments with my whole heart.

6 Their

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: then thousands of gold and silver.

Manus tuæ fecerunt me.

Evening prayer.

THy hands have made me, and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee, will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoak: yet do I not forget thy statutes.

4 How many are the dayes of thy servant: when wilt thou be avenged of them that persecute me?

5 The

5 The proud have digged pits for mee: which are not after thy Law.

6 All thy Commandments are true: they persecute mee falsely, O be thou my help.

7 They had almost made an end of mee upon earth: but I forsook not thy Commandments.

8 O quicken mee after thy loving kindnesse: and so shall I keep the Testimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy Law: I should have perished in my trouble.

5 I will never forget thy Commandments: for with them thou hast quickned mee.

6 I am thine, O save mee: for I have sought thy Commandments.

7 The ungodly laid wait for mee, to destroy mee: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandment is exceeding broad.

Quomodo dilexi.

Lord, what love have I unto thy Law: all the day long is my study in it.

2 Thou through thy Commandments hast made me wiser then mine enemies: for they are ever with mee.

3 I have more understanding then my teachers: for thy Testimonies are my study.

4 I am wiser then the aged: because I keep thy Commandments.

5 I have refrained my feet from every evill way: that I may keep thy word.

6 I have not thrunk from thy Judgements: for thou teachest me.

7 O how sweet are thy words unto my throat: yea, sweeter then hony unto my mouth.

8 Through thy Commandments I get understanding: therefore I hate all evill wayes.

Lucerna pedibus meis.

Morning prayer.

THy word is a lantern unto my feet: and a light unto my paths.

2 I have sworn and am stedfastly purposed: to keep thy righteous Judgements.

3 I am troubled above measure: quicken mee, O Lord, according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy Judgements.

5 My soul is alway in my hand: yet do I not forget thy Law.

6 The ungodly have laid a snare for mee: but yet I swerved not from thy Commandments.

7 Thy Testimonies have I claimed as my heritage for ever: and why? they are the very joy of mine heart.

8 I have applied my heart to fulfill thy Statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evill thyngs: but thy Law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from mee ye wicked: I will keep the Commandments of my God.

4 O stablish mee according to thy word, that I may live: and let mee not be disappointed of my hope.

5 Hold thou mee up, and I shall be safe: yea, my delight shall be ever in thy Statutes.

6 Thou hast troden down all them that depart from

from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like drosse: therefore I love thy Testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy Judgements.

Feci judicium.

I Deal with the thing that is lawfull and right: O give mee not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good: that the proud do mee no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deal with thy servant according unto thy loving mercy: and teach mee thy Statutes.

5 I am thy servant, O grant mee understanding: that I may know thy Testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy Law.

7 For I love thy Commandments: above gold and precious stone.

8 Therefore hold I strait all thy Commandments: and all false wayes I utterly abhorre.

Mirabilia.

THy Testimonies are wonderfull: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandments.

4 O look thou upon mee, and be mercifull unto mee: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickednesse have dominion over me.

6 O deliver me from the wrongfull dealings of men: and so shall I keep thy Commandments.

7 Shew the light of thy countenance upon thy

servant: and teach mee thy Statutes.

8 Mine eyes gush out with water: because men keep not thy Law.

Justus es, Domine.

RIghteous art thou, O Lord: and true is thy Judgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed mee: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy Commandments.

6 Thy righteousnesse is an everlasting righteousnesse: and thy Law is the truth.

7 Trouble and heavinesse have taken hold upon mee: yet is my delight in thy Commandments.

8 The righteousnesse of thy Testimonies is everlasting: O grant mee understanding, and I shall live.

Clamavi in toto corde meo

Evening prayer.

ICall with my whole heart: hear mee, O Lord, I will keep thy Statutes.

2 Yea, even upon thee do I call: help mee, and I shall keep thy Testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night watches: that I might be occupied in thy words.

5 Hear my voyce (O Lord) according unto thy loving kindnesse: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are far from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandments are true.

8 As concerning thy Testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver mee: for I do not forget thy Law.

2 Avenge thou my cause, and deliver mee: quicken mee according to thy word.

3 Health is farre from the ungodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swerve from thy Testimonies.

6 It grieveth mee when I see the transgressors: because they keep not thy Law.

7 Consider, O Lord, how I love thy Commandments: O quicken me according to thy loving kindnes.

8 Thy word is true from everlasting: all the judgements of thy righteousnesse endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhorre them: but thy Law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgements.

5 Great is the peace that they have which love thy Law: and they are not offended at it.

6 Lord I have looked for thy saving health: and done after thy Commandments.

7 My soul hath kept thy Testimonies: and loved them exceedingly.

8 I have kept thy Commandments and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give mee understanding according to thy word.

2 Let my supplication come before thee: deliver mee according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandments are righteous

5 Let thine hand help mee: for I have chosen thy Commandments.

6 I have longed for thy saving health, O Lord: and in thy Law is my delight.

7 Oh let my soul live, and it shall praise thee: and thy Judgements shall help mee.

8 I have gone astray like a sheep that is lost: oh seek thy servant, for I do not forget thy Commandments.

Ad Dominum. Psal 120.

Morning prayer.

WHen I was in trouble, I called upon the Lord: and he heard mee.

2 Deliver my soul, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall be given or done unto thee thou false tongue: even mighty and sharp arrowes, with hot burning coals.

4 Wo is mee, that I am constrained to dwell with Mesech: and to have mine habitation among the tents of Cedar.

5 My soul hath long dwelt among them: that bee enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battell.

Levavi oculos. Psal. 121.

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My

2 My help cometh even from the Lord: which hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

6 So that the Sunne shall not burn thee by day: neither the Moon by night.

7 The Lord shall preserve thee from all evill: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Lætatus sum. Psal. 122.

I Was glad when they said unto mee: wee will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is builded as a city: that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of Judgement: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plentiousnesse within thy palaces.

8 For my brethen and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to do thee good.

Ad te levavi oculos meos. 123.

UNto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of ſervants look unto the hand of their maſters, & as the eyes of a maiden unto the hand of her miſtreſſe: even ſo our eyes wait upon the Lord our God, until he have mercie upon us.

3 Have mercie upon us, O Lord, have mercy upon us: for we are utterly deſpiſed.

4 Our ſoul is filled with the ſcornfull reproof of the wealthy: and with the deſpitefulneſſe of the proud.

Niſi quia Dominus. Pſal. 124.

IF the Lord himſelf had not been on our ſide (now may Iſrael ſay:) if the Lord himſelf had not been on our ſide when men roſe up againſt us.

2 They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

3 Yea, the waters had drowned us: and the ſtream had gone over our ſoul.

4 The deep waters of the proud: had gone even over our ſoul.

5 But praiſed be the Lord: which hath not given us over for a prey unto their teeth.

6 Our ſoul is eſcaped, even as bird out of the ſnare of the fowler: the ſnare is broken, and we are delivered.

7 Our help ſtandeth in the Name of the Lord: which hath made heaven and earth.

Qui confidunt. Pſal. 125.

THey that put their truſt in the Lord, ſhall be even as the mount Sion: which may not be removed, but ſtandeth faſt for ever.

2 The hils ſtand about Jeruſalem: even ſo ſtandeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: leſt the righteous put their hand unto wickedneſſe.

4 Do well, O Lord: unto thoſe that be good and true of heart.

5 As for such as turn back unto their own wickednesse: the Lord shall lead them forth with the evill doers, but peace shall be upon Israel.

In convertendo. Psal. 126.

WHen the Lord turned again the captivity of Sion: then were we like unto them that dream. Evening prayer.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the South.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come again with joy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the Citie: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulnesse: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage, and gift that cometh of the Lord.

5 Like as the arrows in the hand of the Gyant: even so are the young children.

6 Happy is the man that hath his quiver ful of them: they shal not be ashamed when they speak with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that fear the Lord: and walk in his wayes.

2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull Vine: upon the walls of thine house.

4 Thy children like the Olive branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace upon Israel.

Sæpe expugnaverunt. Psal. 129.

MAny a time have they fought against me from my youth up: may Israel now say.

2 Yea, many a time have they vexed mee from my youth up: but they have not prevailed against mee.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewen the snares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as haue evill will at Sion.

6 Let them be even as the grasse growing upon the house tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his bosome.

8 So that they which go by, say not so much as the Lord prosper you: wee wish you good luck in the Name of the Lord.

De profundis. Psal. 130.

OUt of the deep have I called unto thee, O Lord: Lord hear my voice.

2 Oh let thine eares consider well: the voice of my complaint.

3 If thou Lord wilt be extream to mark what is done amisse: O Lord, who may abide it.

4 For there is mercie with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And hee shall redeem Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I have no proud looks.

2 I do not exercise my self in great matters: which are too high for mee.

3 But I refrain my soul, and keep it low, like as a childe that is weaned from his mother: yea, my soul is even as a weaned childe.

4 O Israel trust in the Lord: from this time forth for evermore.

Memento, Domine. Psal. 132.

LOrd remember David: and all his trouble. Morning

2 How he sware unto the Lord: and vowed prayer.
a vow unto the Almighty God of Jacob.

3 I will not come within the tabernacle of mine house: nor climbe up into my bed.

4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber: neither the temples of my head to take any rest.

5 Untill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 Wee will go into his Tabernacle: and fall low on our knees before his foot stool.

8 Arise,

8 Arise, O Lord, into thy resting place: thou and the Ark of thy strength.

9 Let thy Priests be clothed with righteousnesse: and let thy Saints sing with joyfulnesse.

10 For thy servant Davids sake: turn not away the presence of thine anointed.

11 The Lord hath made a faithfull oath unto David: he shall not shrink from it.

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my Covenant and my Testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will blesse her victuals with increase: and will satisfie her poor with bread.

17 I will deck her Priests with healthy: & her Saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine anointed.

19 As for his enemies, I shal clothe them with shame: but upon himself shall his crown flourish.

Ecce quam bonum. Psal. 133.

BEhold how good and joyfull a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

Ecce nunc. Pſal. 134.

BEhold (now) praiſe the Lord: all ye ſervants of the Lord.

2 Ye that by night ſtand in the houſe of the Lord: even in the Courts of the houſe of our God.

3 Lift up your hands in the Sanctuary: and praiſe the Lord.

4 The Lord that made heaven and earth: give thee bleſſing out of Sion.

Laudate nomen. Pſal. 135.

O Praiſe the Lord, laud yee the Name of the Lord: praiſe it, O ye ſervants of the Lord.

2 Ye that ſtand in the houſe of the Lord: in the Courts of the houſe of our God.

3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes unto his Name, for it is lovely.

4 For why? the Lord hath choſen Jacob unto himſelf: and Iſrael for his own poſſeſſion.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatſoever the Lord pleaſed, that did he in heaven and in earth: and in the ſea, and in all deep places.

7 Hee bringeth forth the clouds from the ends of the world: and ſendeth forth lightnings with the rain, bringing the windes out of his treaſures.

8 He ſmote the firſt born of Egypt: both of man and beaſt.

9 Hee hath ſent tokens and wonders into the midſt of thee, O thou land of Egypt: upon Pharaoh and all his ſervants.

10 He ſmote divers nations: and ſlew mighty kings.

11 Sehon king of the Amorites, and Og the king of Baſan: and all the kingdomes of Canaan.

12 And gave their land to be an heritage: even an heritage unto Iſrael his people.

13 Thy Name, O Lord, endureth for ever: ſo doth thy

thy memoriall, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouthes and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouthes.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Levi: yee that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Jerusalem.

Confitemini. Psal. 136.

Evening prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Which onely doth great wonders: for his mercy endureth for ever.

5 Which by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Which laid out the earth above the waters: for his mercy endureth for ever.

7 Which hath made great lights: for his mercy endureth for ever.

8 The Sun to rule the day: for his mercy endureth for ever.

9 The

9 The moon and the ſtars to govern the night: for his mercy endureth for ever.

10 Which ſmote Egypt with their firſt borne: for his mercie endureth for ever.

11 And brought out Iſrael from among them: for his mercy endureth for ever.

12 With a mighty hand and a ſtretched out arm: for his mercy endureth for ever.

13 Which divided the red ſea in two parts: for his mercy endureth for ever.

14 And made Iſrael to go thorow the midſt of it: for his mercy endureth for ever.

15 But as for Pharaoh and his hoſt, hee overthrew them in the red ſea: for his mercy endureth for ever.

16 Which led his people thorow the wilderneſſe: for his mercy endureth for ever.

17 Which ſmote great kings: for his mercy endureth for ever.

18 Yea, and ſlew mighty kings: for his mercy endureth for ever.

19 Sehon king of the Amorites: for his mercy endureth for ever.

20 And Og the king of Baſan: for his mercy endureth for ever.

21 And gave away their land for an heritage: for his mercy endureth for ever.

22 Even for an heritage unto Iſrael his ſervant: for his mercy endureth for ever.

23 Which remembred us when wee were in trouble: for his mercy endureth for ever.

24 And hath deliveres us from our enemies: for his mercy endureth for ever.

25 Which giveth food to all fleſh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina, Psal. 137.

BY the waters of Babylon wee sate down and wept: when wee remembred thee, O Sion.

2 As for our harps, wee hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song and melody in our heavinesse: sing us one of the songs of Sion.

4 How shall wee sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I preferre not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon wasted with misery: yea, happy shall hee be that rewardeth thee, as thou hast served us.

9 Blessed shall hee be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods wil I sing praise unto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy loving kindnesse and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee thou heardest mee: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea,

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midde of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand upon the furiousnesse of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindnesse toward me: yea, thy mercy, O Lord, endureth for ever. despise not then the works of thine own hands.

Domine, probasti. Psal. 139.

O Lord, thou hast searched me out and known me: thou knowest my down sitting, and mine uprising, thou understandest my thoughts long before. Morning prayer.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and laid thine hand upon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climbe up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the Sea.

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darknesse shall cover me: then shall my night be turned to day.

11 Yea, the darkneſſe is no darkneſſe with thee, but the night is as clear as the day: the darkneſſe and light (to thee) are both alike.

12 For my reines are thine: thou haſt covered me in my mothers wombe.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my ſoul knoweth right well.

14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſee my ſubſtance, yet being unperfect: and in thy book were all my members written.

16 Which day by day were faſhioned: when as yet there was none of them.

17 How dear are thy counſels unto me, O God: O how great is the ſum of them!

18 If I tell them, they are moe in number then the ſand: when I wake up, I am preſent with thee.

19 Wilt thou not ſlay the wicked, O God: depart from me ye bloud-thirſty men.

20 For they ſpeake unrighteouſly againſt thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with thoſe that riſe up againſt thee?

22 Yea, I hate them right ſore: even as though they were mine enemies.

23 Try me, O God, and ſeek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedneſſe in me: and lead me in the way everlaſting.

Eripe me, Domine. Pſal. 140.

DEliver me, O Lord, from the evill man: and preſerve me from the wicked man.

2 Which imagine miſchiefe in their hearts: and ſtirre up ſtrife all the day long.

3 They have sharpned their tongues like a serpent: Adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, which are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with coards: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battell.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compasse me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evill shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helplesse.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

Domine, clamavi. Psal. 141.

LOrd, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight, as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep thy door of my lips.

4 O let not mine heart be enclined to any evill thing; let me not be occupied in ungodly works with

the men that work wickednesse, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break mine head: yea, I will pray yet against their wickednesse.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

Voce mea ad Dominum. Psal. 142.

Evening prayer.

I Cryed unto the Lord with my voyce: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heavinesse, thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cryed unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks

thanks unto thy Name: which thing if thou wilt grant mee, then shall the righteous resort unto my company.

Domine, exaudi. Psal. 143.

HEar my prayer, O Lord, and consider my desire; hearken unto me for thy truth & righteousnes sake.

2 And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, hee hath smitten my life down to the ground: hee hath laid mee in the darknesse, as the men that have been long dead.

4 Therefore is my spirit vexed within mee: and my heart within mee is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from mee, lest I be like unto them that go down into the pit.

8 O let mee hear thy loving kindnesse betimes in the morning, for in thee is my trust: shew thou mee the way that I should walk in, for I lift up my soul unto thee.

9 Deliver mee, O Lord, from mine enemies: for I flee unto thee to hide mee.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead mee forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnes sake, bring my soul out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Benedictus Dominus. Psal. 144.

BLessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight. Morning prayer.

2 My hope and my fortresse, my castle and de-

liverer, my defender in whom I trust: which suddueth my people that is under mee.

3 Lord, what is man that thou hast such respect unto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoak.

6 Cast forth thy lightning and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above: deliver mee, and take mee out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a new song unto thee, O God: and sing praises unto thee upon a ten stringed Lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the perill of the sword.

11 Save mee, and deliver me from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sonnes may grow up as the yong plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that be in such a case: yea, blessed are the people which have the Lord for their God.

Exaltabo te, Deus. Psal. 145.

I Wil magnifie thee, O God my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous worthy to bee praised: there is no end of his greatnesse.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for mee, I will be talking of thy worship: thy glory, thy praise, and wondrous works.

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatnesse.

7 The memoriall of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull: long suffering and of great goodnesse.

9 The Lord is loving unto every man: and his mercie is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy Kingdome: and talk of thy power.

12 That thy power, thy glory, and mightinesse of thy Kingdome: might be known unto men.

13 Thy Kingdome is an everlasting Kingdome: and thy dominion endureth throwout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that be down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

16 He will fulfill the desire of them that fear him: hee also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. Psal. 146.

PRaise the Lord, O my soul, while I live wil I praise the Lord: yea, as long as I have any being I will sing praises unto my God.

2 O put not your trust in Princes, nor in any chylde of man: for there is no help in them.

3 For when the breath of man goeth forth, hee shall turn again to his earth: and then all his thoughts perish.

4 Blessed is hee that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Which made heaven and earth, the sea and all that therein is: which keepeth his promise for ever.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, hee defendeth the fatherlesse and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Evening prayer.

OPraise the Lord, for it is a good thing to sing praises unto our God: yea, a joyfull and pleasant thing it is to be thankfull.

2 The Lord doth build up Jerusalem: and gather together the out-casts of Israel.

3 He

3 He healeth those that are broken in heart: and giveth medicine to heal their sickneſſe.

4 Hee telleth the number of the ſtarres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

7 O ſing unto the Lord with thanksgiving: ſing praiſes upon the Harp unto our God.

8 Which covereth the heaven with clouds, and prepareth rain for the earth: and maketh the graſſe to grow upon the mountains, and herb for the uſe of men.

9 Which giveth fodder unto the cattell: and feedeth the young ravens that call upon him.

10 Hee hath no pleaſure in the ſtrength of an horſe: neither delighteth hee in any mans legs.

11 But the Lords delight is in them that fear him: and put their truſt in his mercie.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.

13 For hee hath made faſt the bars of thy gates: and hath bleſſed thy children within thee.

14 Hee maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He ſendeth forth his Commandment upon earth: and his word runneth very ſwiftly.

16 He giveth ſnow like wooll: and ſcattereth the hoar froſt like aſhes.

17 He caſteth forth his ice like morſels: who is able to abide his froſt?

18 Hee ſendeth out his word and melteth them: hee bloweth with his winde, and the waters flow.

19 He ſheweth his word unto Jacob: his Statutes and ordinances unto Iſrael.

20 He hath not dealt ſo with any nation: neither have the heathen knowledge of his Laws.

Laudate

Laudate Dominum. Pſal. 148.

O Praiſe the Lord of heaven: praiſe him in the height.
2 Praiſe him all ye Angels of his: praiſe him all his hoſte.
3 Praiſe him Sunne and Moon: praiſe him all yee ſtarres aud light.
4 Praiſe him all ye heavens: and yee waters that be above the heavens.
5 Let them praiſe the Name of the Lord: for he ſpake the word, and they were made, hee commanded and they were created.
6 Yee hath made them faſt for ever and ever: he hath given them a law which ſhall not be broken.
7 Praiſe the Lord upon earth: yee dragons and all deeps.
8 Fire and hail, ſnow and vapours: winde and ſtorm fulfilling his word.
9 Mountains and all hills: fruitfull trees and all Cedars.
10 Beaſts and all cattell: worms, and feathered fowls.
11 Kings of the earth and all people: Princes and all Judges of the world.
12 Young men and maidens, old men and children, praiſe the Name of the Lord: for his Name onely is excellent, and his praiſe above heaven and earth.
13 He ſhall exalt the horn of his people, all his Saints ſhall praiſe him. even the children of Iſrael, even the people that ſerveth him.

Cantate Domino. Pſal. 149.

O Sing unto the Lord a new ſong: let the Congregation of Saints praiſe him.
2 Let Iſrael rejoyce in him that made him: and let the children of Sion be joyfull in their King.
3 Let them praiſe his Name in the dance: let them ſing praiſes unto him with tabret and harp.

Saints shall prayse him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

2 Let Israel reioice in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing prayses vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyful with glory: let them reioyce in their beds.

6 Let the prayses of God bee in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their Kings in chaines: and their Nobles with linkes of yron.

9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Prayse God in his holinesse: praise him in the firmament of his power.

2 Prayse him in his noble acts: prayse him according to his excelient greatnesse.

3 Prayse him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Prayse him in the Cymbals and dances: praise him vpon the strings and Pipe.

5 Praise him vpon the wel-tuned Cymbals: praise him vpon the lowd Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS.

¶ Cer-

¶ Certaine godly prayers to bee uſed *for ſundry purpoſes.*

¶ A prayer neceſſary for all perſons.

MOſt mercifull God, I a wretched ſinner acknowledge my ſelfe bound to keep thy holy Commandements, but yet vnable to performe them, & to be accepted for iuſt without the righteouſneſſe of Jeſus Chriſt thy onely Sonne, who hath perfectly fulfilled thy Law, to iuſtifie all them that beleeue and truſt in him. Therefore grant me grace, I beſeech thee, to bee occupied in doing of good workes which thou commandeſt in holy Scripture, all the dayes of my life to thy glory, and yet to truſt onely in thy mercy, and in Chriſts merits, to be purged from my ſinnes, and not in my good workes, be they neuer ſo many. Giue me grace to loue thy holy Word feruently, to ſearch the Scriptures diligently, to reade them humbly, to vnderſtand them truely, to liue after them effectually. Order my life ſo, O Lord, that it may be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that diſpleaſeth thee, but euermore to delight in thoſe things that pleaſe thee, be they neuer ſo contrary to my deſires. Teach me ſo to pray, that my petitions may bee graciouſly heard of thee. Keepe me vpright among diuerſities of opinions and iudgements in the world, that I neuer ſwarue from thy trueth taught in holy Scripture. In proſperitie, O Lord, ſaue mee, that I waxe not proud. In aduerſitie

Atte helpe me, that I neither despaire, nor blaspheme thy holy Name, but taking it patiently, to giue thee thanks, and trust to bee deliuered after thy pleasure. When I happen to fall into sinne through frailty, I beseech thee to worke true repentance in my heart, that I may be sorry without desperation, trust in thy mercy without presumption, that I may amend my life, and become truly religious without hypocrisie, lowly in heart without fayning, faithfull and trustie without deceit, merry without lightnesse, sad without mistrust, sober without slothfulnes, content with mine owne without couetousnesse, to tell my neighbour his fault charitably, without dissimulation; to instruct mine household in thy Lawes truely, to obey our King and all gouernours vnder him vnfainedly, to receiue all Lawes and common ordinances (which disagree not from thy holy Word) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord, grant me this to doe, for the glory of thy holy Name. Amen.

¶ A prayer necessary to be said at all times.

O Bountifull Jesu, O sweet Sauiour, O Christ the Sonne of God, haue pitie vpon me, mercifully heare me, and despise not my prayer. Thou hast created me of nothing, thou hast redeemed mee from the bondage of sinne death and hell, neither with gold, nor siluer, but with thy most precious body once offered vpon the Crosse, and thine owne blood once shed for all my ransome. Therefore cast me not away, whom thou by thy great Wisedome hast made: despise mee not whom thou hast redeemed with such a precious treasure: nor let my wickednesse destroy that which

thy

thy goodneſſe hath builded. Now whiles I liue, O Jeſu, haue mercy on me, for if I die out of thy fauour, it will bee too late afterward to call for thy mercy: whiles I haue time to repent, looke vpon me with thy mercifull eyes, as thou diddeſt vouchſafe to looke vpon Peter thine Apoſtle, that I may bewaile my ſinfull life, and obtaine thy fauour & die therein. I acknowledge that if thou ſhouldeſt deale with me according to very iuſtice, I haue deſerued euerlaſting death. Therefore I appeale to thy high Throne of mercy, truſting to obtaine Gods fauour, not for my merits, but for thy merits, O Jeſu, who haſt giuen thy ſelfe an acceptable Sacrifice to thy Father, to appeaſe his wrath, and to bring all ſinners, truely repenting and amending their ſinfull life, into his fauour againe. Accept mee, O Lord, among the number of them that ſhalbe ſaued, forgiue mee my ſinnes, giue mee grace to leade a godly and innocent life, grant mee thy heauenly wiſedome, inſpire my heart with Faith, Hope, and Charitie, giue me grace to be humble in proſperity, patient in aduerſity, obedient to my Rulers, faithfull vnto them that truſt me, dealing truely with all men, to liue chaſtly in wedlocke, to abhorre adultery, fornication, and all vncleanneſſe, to doe good after my power vnto all men, to hurt no man, that thy Name may be glorified in me during this preſent life, and that I afterward may obtaine euerlaſting life, through thy mercy and the merits of thy paſſion. Amen.

¶ A generall Confeſſion of ſinnes to bee ſaid every Morning.

O Almighty God, our heauenly Father, I confeſſe and acknowledge, that I am a miſerable and wretche

wretched sinner, and haue manifold wayes most grie-
uously transgressed thy most godly Commandements,
through wicked thoughts, vngodly lusts, sinful words
and deeds, committed all my whole life. In sinne am I
borne and conceiued, and there is no goodnesse in mee,
in as much as if thou shouldest enter into thy narrow
iudgement with mee, iudging mee according vnto the
same, I were neuer able to suffer and abide it, but must
needs perish, and bee damned for euer: So little helpe,
comfort, or succour is there either in me, or in any o-
ther creature. Onely this is my comfort (O heauenly
Father) that thou didst not spare thy onely deare belo-
ued Sonne, but diddest giue him vp vnto the most bit-
ter and most vile & slanderous death of the Crosse for
mee, that he might so pay the ransome for my sinnes,
satisfie thy iudgement, still and pacifie thy wrath, re-
concile mee againe vnto thee, and purchase mee thy
grace and fauour, and euerlasting life. Wherefore
through the merit of his most bitter death and Passi-
on, and through his innocent blood-shedding, I be-
seech thee, O heauenly Father, that thou wilt vouch-
safe to bee gracious and mercifull vnto mee, to forgiue
and pardon me all my sinnes, to lighten my heart with
thy holy Spirit, to renew, confirme and strengthen me
with a right and perfect faith, and to inflame mee in
loue toward thee & my neighbour, that I may hence-
forth with a willing and glad heart walke as be-
commeth me in thy most godly Commandements, and
so glorifie and praise thee euerlastingly. And also that
I may with a free conscience, and quiet heart, in all
manner of temptations, afflictions, or necessities, and
euen in the very pangs of death cry boldly and merily
vnto thee, & say. I beleeve in God the Father Almighty,
maker of heaven & earth, and in Iesus Christ, &c. But O
Lord God heauenly Father, to comfort my selfe in af-
fliction,

fliction, and temptation with these Articles of the Christian Faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it, I come vnto thee to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry, and say, Our Father, which art in heaven, hallowed be thy Name, &c.

¶ A prayer to be said in the Morning.

O Mercifull Lord God, heauenly Father, I render most high lauds, praise and thanks vnto thee, that thou hast preserued mee both this night, and all the times and dayes of my life hitherto vnder thy protection, and hast suffered me to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life from henceforth into thy tuition, ruling and gouerning me with thy holy Spirit, that al manner of darknesse of misbeliefe, infidelitie, and of carnall lusts and affections, may be vtterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule, through a right and perfect faith, and so walke in the light of thy most godly Trueth, to thy glory and praise, and to the profite and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

ALl possible thanks that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past to be prosperous vnto vs: and we beseech thee likewise to prosper all this same day vnto vs for thy glory, and for the health of our soule, and that thou which art the true light not knowing any going downe, and which art the Sunne eternall, giuing

uing life, food, and gladneſſe vnto all things, vouchſafe to ſhine into our mindes, that wee may not anywhere ſtumble to fall into any ſinne, but may through thy good guiding and conducting, come to the life euerlaſting. Amen.

O Lord Jeſus Chriſt, which art the true Sunne of the world, euermore ariſing, and neuer going downe, which by thy moſt wholſome appearing and ſight, doeſt bring, forth, preſerue, nouriſh, and refreſh all things, as well that are in heauen, as alſo that are on earth, wee beſeech thee mercifully and fauourably to ſhine into our hearts, that the night and darkeneſſe of ſinnes, and the miſts of errors on euery ſide driuen away, thou brightly ſhining within our hearts, we may all our life ſpace goe without any ſtumbling or offence, and may decently & ſeemely walke, as in the day time, being pure and cleane from the workes of darkeneſſe, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and with the holy Ghoſt, liueſt and reigneſt for euer and euer. Amen.

O God and Lord, Jeſus Chriſt, thou knoweſt, yea, and haſt alſo taught vs how great the infirmitie and weakeneſſe of man is, and how certaine a thing it is that it can doe nothing without thy godly helpe. If man truſt in himſelfe, it cannot be auoided, but that he muſt run headlong, and fall into a thouſand vndoings and miſchiefes: O our Father, haue thou pitie & compaſſion vpon the weakeneſſe of vs thy children, be thou preſt and ready to helpe vs alwaies ſhewing thy mercy vpon vs, and proſpering whatſoeuer we godly goe about: ſo that thou giuing vs light, we may ſee what things are truely good indeed: thou incouraging vs, wee may haue an earneſt deſire to the ſame: and thou being our guide, we may come where to obtaine them:

for

for wee hauing nothing but mistrust in our selues, doe yeeld and commit our selues full and whole vnto thee alone, which worke st all things in all creatures, to thy honour and glory. So be it.

¶ A prayer to be said at night going to bed.

O Mercifull Lord God, heauenly Father, whether we sleepe or wake, liue or die, we are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me, & not to suffer me to perish in the workes of darkenesse, but to kindle the light of thy countenance in my heart, that thy godly knowledg may daily increase in me through a right & pure faith, & that I may alwayes be found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Sauiour. Amen.

¶ A prayer containing the duety of every true Christian.

O Most mighty God, mercifull & louing Father, I wretched sinner come vnto thee in the name of thy dearely beloued Sonne Iesus Christ my onely Sauiour & Redeemer: and I most humbly beseech thee for his sake to be mercifull vnto me, and to cast all my sins out of thy sight & remembrance, through the merits of his bloody death & passion. Powre vpon me, O Lord, thy holy Spirit of wisedome and grace, gouerne and lead me by thy holy word, that it may be a lantern vnto my feet, & a light vnto my steps. Shew thy mercy vpon mee, and so lighten the naturall blindnesse and darkenesse of my heart through thy grace, that I may dayly bee renewed by the same Spirit and grace: By the which, O Lord, purge the grossenes of my hearing & vnderstanding, that I may profitably reade, heare and vnderstand thy word and heauenly will, beleeue, and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie

Mortifie & kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble suit of thy seruant, and grant me thy peace al my daies: graciously pardon mine infirmities, & defend mee in all dangers of body, goods & name: but most chiefly my soule against all assaults, temptations, accusations, subtill baits & sleights of that old enemy of mankind, Satan that roaring lyon, euer seeking whom he may deuoure.

And heere, O Lord, I prostrate, with most humble minde craue of thy diuine Maiestie to be mercifull vnto the vniuersall Church of thy Son Christ: And specially according to my bounden duety beseech thee for his sake, to blesse, saue and defend the principal member thereof, thy seruant our most deare & Soueraigne Lord King Charles, encrease in his Royall heart true faith, godly zeale, and loue of the same: and grant him victory ouer all his enemies, a long, prosperous, and honourable life vpon earth, a blessed end, and life euerlasting.

Moreouer, O Lord, grant vnto his Maiesties most honourable Counsellers and euery other member of this thy Church of England, that they and we in our seuerall callings may truely and godly serue thee. Plant in our hearts true feare, and honour of thy Name, obedience to our Prince, and loue to our neighbours: encrease in vs true faith, & religion: repleniſh our minds with all goodnesse, and of thy great mercy keepe vs in the same till the end of our liues: Giue vnto vs a godly zeale in prayer, true humility in prosperity, perfect patience in aduersity, and continual ioy in the holy Ghost.

And lastly, I commend vnto thy Fatherly protection all that thou hast giuen mee, as wife, children, and seruants: Aid me, O Lord, that I may gouerne, nourish, and bring them vp in thy feare and seruice: And forasmuch as in this world, I must alwayes bee at warre and strife, not with one sort of enemies, but with an

infinite number, not onely with flesh and blood, but with the deuill, which is the Prince of darkenesse, and with wicked men, executers of his most damnable will: grant mee therefore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancie against all corruption, which I am compassed with on euery side. vntill such time as I hauing ended the combat, which during this life I must sustaine, in the end I may attaine to thy heauenly rest: which is prepared for mee and all thine elect, through Christ our Lord and onely Sauiour. Amen.

¶ Certaine godly prayers for sundry dayes.

Munday.

ALmightie God, the Father of mercie, and God of all comfort, which onely forgiuest sin: forgiue vnto vs our sins, good Lord, forgiue vnto vs our sins: that by the multitude of thy mercies they may bee couered and not imputed vnto vs, & by the operation of the holy Ghost we may haue power & strength hereafter to resist sin, by our Sauiour & Lord Jesus Christ. Amen.

Tuesday.

O Lord God, which despisest not a contrite heart, and forgettest the sinnes and wickednesse of a sinner, in what houre soeuer he doth mourne and lament his old manner of liuing: grant vnto vs, O Lord, true contrition of heart, that we may vehemently despise our sinfull life past, and wholly be conuerted vnto thee, by our Sauiour and Lord Jesus Christ. Amen.

Wednesday.

O Mercifull Father, by whose power and strength wee may ouercome our enemies both bodily and ghostly: grant vnto vs O Lord, that according to our promise made in our Baptisme, wee may ouercome the

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chiefe enemies of our soule, that is the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit, and so after leade our liues in holinesse and righteousnesse, that we may serue thee in spirit and trueth, and that by our Sauiour and Lord Iesus Christ. Amen.

Thursday.

O Almighty and euerlasting God, which not onely giuest euery good and perfect gift, but also increasest those gifts that thou hast giuen: wee most humbly beseech thee, mercifull God, to increase in vs the gift of faith, that wee may truely beleeue in thee, and in thy promise made vnto vs: and that neither by our negligence, nor infirmity of the flesh, nor by grieuousnesse of temptation, neither by the subtill crafts and assaults of the deuill, we be driuen from faith in the blood of our Sauiour and Lord Iesus Christ. Amen.

Friday.

GRant vnto vs, O mercifull God, wee most heartily beseech thee, knowledge and true vnderstanding of thy word, that all ignorance expelled, wee may know what thy will and pleasure is in all things, and how to do our duties, and truely to walke in our vocation, and that also wee may expresse in our liuing, those things that we doe know, that we be not onely knowers of thy word, good Lord, but also bee workers of the same, by our Sauiour and Lord Iesus Christ. Amen.

Saturday.

O Almightie God, which hast prepared euerlasting life to all those that bee thy faithfull seruants: grant vnto vs, Lord, sure hope of the life euerlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our deseruing, but by the merits and deseruing of our Sauiour and Lord Iesus Christ. Amen.

O Mercifull God, our only aid, succour, and strength at all times: grant vnto vs, O Lord, that in the time of prosperity, wee be not proud, and so forget thee, but that with our whole heart and strength wee may cleaue vnto thee, and in the time of aduersitie, that wee fall not into infidelity & desperation, but that alwayes with a constant faith wee may call for helpe vnto thee. Grant this, O Lord, for our Aduocates sake and Sauiour Iesus Christ. Amen.

Sunday.

O Almightie and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: Grant vnto vs, O Lord, thy holy Spirit, that he may beare witnesse with our spirit, that we be thy children and heires of thy kingdome, and that by the operation of this Spirit, we may kill all carnall lusts, vnlawfull pleasures, concupiscences, euil affections contrary vnto thy wil, by our Sauiour and Lord Iesus Christ. Amen.

¶ A prayer for trust in God.

The beginning of the fall of man, was trust in himself. The beginning of the restoring of man, was distrust in himselfe, and trust in God. O most gracious & most wise guide, our Sauiour Christ, which doest leade them the right way of immortall blessednes, which truly and vnfainedly trusting in thee, commit themselues to thee: grant vs that like as we be blinde and feeble in deed, so we may take and repute our selues, that we presume not of our selues to see to our selues, but so farre to see, that alway we may haue thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selues wholly vnto thee, that thou which onely knowest the way, mayest leade vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost, bee glory for euer. Amen.

¶ A

¶ A prayer against worldly carefulnesse.

O Most deare and tender Father, our defender and nourisher, endue vs with thy grace, that we may cast off the great blindnesse of our mindes, and carefulnesse of worldly things, and may put our whole study and care in keeping of thy holy Law, and that we may labour and trauell for our necessities in this life like the birds of the ayre, and the lilies of the field, without care. For thou hast promised to bee carefull for vs, and hast commanded that vpon thee wee should cast all our care: which liuest and reignest world without end. Amen.

¶ A prayer against temptation.

O Lord Iesus Christ, the only stay & defence of our mortall state, our only hope, our onely saluation, our glory & our triumph, who in the flesh (which thou hadst for our onely cause taken vpon thee) didst suffer thy selfe to bee tempted of Satan, and who onely and alone of all men didst vtterly ouercome and vanquish sinne, death, the world, the deuill, and all the kingdome of hell: and whatsoeuer thou hast so ouercommed, for our behoofe it is that thou hast ouercommed it, neither hath it beene thy will, to haue any of thy seruants to keepe battell, or fight with any the aforesaid euils, but of purpose to reward vs with a crown of the more glorie for it, and to the intent, that thou mightest likewise ouerthrow Satan in thy members, as thou hadst before done in thine owne person, giue thou (wee beseech thee) vnto vs thy souldiers (O Lion most victorious of the tribe of Iuda) strength against the roaring Lion, which continually wandreth to and fro, seeking whom he may deuoure. Thou being that same Serpent, the true giuer of health and life that was nayled on high vpon a tree, giue vnto vs thy silly ones willes against the deceitful awaiting of the most subtil serpent. Thou

being a Lambe as white as snow, the vanquisher of Satans tyranny, giue vnto vs thy little sheepe, the strength and vertue of thy Spirit, that being in our owne selues weake and feeble, and in thee strong and valiant, wee may withstand and ouercome all assaults of the deuill, so that our ghostly enemy may not glory on vs, but being conquered through thee, we may giue thankes vnto thy mercy which neuer leauest them destitute that put their trust in thee. Who liuest and reignest God for euer without end. Amen.

¶ A prayer for the obtaining of wisedome. Wisd. 9.

O God of our fathers, and Lord of mercy, thou that hast made all things with thy word, and ordained man through thy Wisedome, that he should haue dominion ouer the creatures which thou hast made, that hee should order the world according to equity and righteousnes, and execute iudgement with a true heart: giue me wisedome, which is euer about thy seat, and put me not out from among thy children: for I thy seruant and son of thine handmaid, am a feeble person, of a short time, and too yong to the vnderstanding of thy Iudgement & Lawes: yea, though a man be neuer so perfect among the children of men, yet if thy wisedome be not with him, hee shalbe nothing worth: O send thy wisedome out of thy holy heauens, & from the throne of thy Maiesty that she may be with me, and labour with me, that I may know what is acceptable in thy sight, for she knoweth and vnderstandeth al things, and she shall conduct me right soberly in thy workes, & preserue me in her power, so shall my workes be acceptable. Amen.

¶ A prayer for patience in trouble.

HOw hast thou (O Lord) humbled and plucked me downe: I dare now vnneathes make my prayers vnto thee, for thou art angry with mee, but not without my deseruing. Certainly I haue sinned, O Lord, I confesse

confeſſe it, I will not denie it: but, O my God, pardon my treſpaſſes, releaſe my debts, render now thy grace againe vnto me, ſtop my wounds, for I am all to plagued and beaten, yet Lord, this notwithſtanding I abide patiently, and giue my attendance on thee, continually waiting for reliefe at thy hand, and that not without ſkill, for I haue receiued a token of thy fauour and grace towards me, I meane, thy word of promiſe concerning Chriſt, who for me was offred on the croſſe for a ranſome, a ſacrifice and price for my ſins: wherefore according to that thy promiſe, defend mee Lord by thy right hand and giue a gracious eare to my requeſt, for all mans ſtayes are but vaine. Beate downe therefore mine enemies thine owne ſelfe, with thy power which art mine onely aider and protector, O Lord God Almighty. Amen.

¶ A prayer to be ſaid at the houre of death.

O Lord Jeſus, which art the oncly health of all men liuing, and the euerlaſting life of them which die in Faith: I wretched ſinner giue and ſubmit my ſelfe wholly vnto thy moſt bleſſed will. And being ſure that the thing cannot periſh which is committed vnto thy mercy, willingly now I leaue this fraile and wicked fleſh, in hope of the Reſurrection. which in better wiſe ſhall reſtore it to mee againe. I beſeech thee moſt mercifull Lord Jeſus Chriſt, that thou wilt by thy grace make ſtrong my ſoule againſt all temptation, and that thou wilt couer and defend mee with the buckler of thy mercy againſt all the aſſaults of the deuill. I ſee and acknowledge that there is in my ſelfe no helpe of ſaluation, but all my confidence, hope and truſt is in thy moſt mercifull goodneſſe, I haue no merits nor good workes, which I may alledge before thee. Of ſinnes and euill works (alas I ſee a great heape, but

through thy mercy I trust to be in the number of them to whom thou wilt not impute their sins, but take and accept me for righteous and iust, and to be the inheritor of euerlasting life. Thou mercifull Lord wast borne for my sake, thou diddest suffer both hunger and thirst for my sake, thou didst preach and teach, thou diddest pray & fast for my sake, thou didst all good works and deeds for my sake, thou sufferedst most grieuous paines and torments for my sake, and finally, thou gauest thy most precious Body to die, and thy blood to be shed on the Crosse for my sake. Now most mercifull Sauiour, let all these things profit mee, which thou freely hast giuen mee, that hast giuen thy selfe for mee. Let thy blood cleanse and wash away the spots and foulenesse of my sinnes. Let thy righteousnesse hide and couer mine vnrighteousnesse. Let the merits of thy passion and blood be the satisfaction for my sinnes. Giue mee, Lord, thy grace, that my faith and saluation in thy blood wauer not in me, but be euer firme and constant, that the hope of thy mercy and life euerlasting neuer decay in mee, that charitie waxe not cold in mee. Finally, that the weakenesse of my flesh bee not ouercome with the feare of death. Grant mee mercifull Sauiour, that when death shall shut vp the eyes of my body, yet that the eyes of my soule may still behold and looke vpon thee: that when death hath taken away the vse of my tongue and speech, yet that my heart may crie and say vnto thee, In manus tuas Domine, commendo spiritum meum (that is to say) O Lord into thy hands I giue and commit my soule:

Domine Iesu, accipe spiritum meum,

Lord Iesu, receiue my soule vnto thee. Amen.

FINIS.

THE FORME AND MANNER OF MAKING AND CONSECRATING BISHOPS, PRIESTS, AND DEACONS.



DVBLIN,
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THE PREFACE.

IT is evident unto all men, diligently reading holy Scripture, and ancient Authors, that from the Apoſtles time, there hath beene theſe orders of Miniſters in Chriſts Church, Biſhops, Prieſts, and Deacons; which Offices were evermore had in ſuch reverent eſtimation, that no man by his owne private authority, might preſume to execute any of them, except he were firſt called, tryed, examined and knowne to have ſuch qualities, as were requiſite for the ſame, and alſo by publique prayer, with impoſition of hands, approved and admitted thereunto. And therefore, to the intent theſe orders ſhould be continued, and reverently uſed and eſteemed in this Church of England, it is requiſite that no man (not being at this preſent, Biſhop, Prieſt, nor Deacon, ſhall execute any of them, except hee be called, tryed, examined, and admitted, according to the forme hereafter following. And none ſhall be admitted a Deacon, except he be twenty one yeares of age at the leaſt. And every man which is to be admitted a Prieſt, ſhall be full foure and twenty yeares old. And every man which is to be conſecrated a Biſhop, ſhalbe fully thirty yeares of age. And the Biſhop knowing, either by himſelfe, or by ſufficient teſtimony, any perſon to bee a man of vertuous converſation, and without crime, and after examination and tryall, finding him learned in the Latine tongue, and ſufficiently inſtructed in holy Scripture, may upon a Sunday or Holy day, in the face of the Church, admit him a Deacon, in ſuch manner and forme as heereafter followeth.

¶ The

¶ The Forme and manner of ordering of DEACONS.

FIrſt, when the day appointed by the Biſhop is come, there ſhall be an exhortation, declaring the duety and office of ſuch as come to bee admitted Miniſters, how neceſſary ſuch orders are in the Church of Chriſt, and alſo how the people ought to eſteeme them in their vocation.

After the exhortation ended, the Archdeacon or his Deputie, ſhall preſent ſuch as ſhall come to the Biſhop to be admitted, ſaying theſe words.

REuerend Father in God, I preſent vnto you theſe perſons preſent, to be admitted Deacons.

The Biſhop.

TAke hæd that the perſons whom ye preſent vnto vs, be apt and mæt, for their learning and godly converſation, to exerciſe their miniſtery duely, to the honour of God, and edifying of his Church.

The Archdeacon ſhall anſwere.

I haue enquired of them, and alſo examined them, and thinke them ſo to be.

And the Biſhop ſhall ſay unto the people.

BRethren, if there be any of you, who knoweth any impediment or notable crime, in any of theſe perſons preſented to bee ordered Deacons, for the which he ought not to be admitted to the ſame, let him come forth in the name of God, and ſhew what the crime or impediment is.

And if any great crime or impediment bee objected, the Biſhop ſhall ſurceaſe from ordering that perſon, untill ſuch time as the party accuſed, ſhall trye himſelfe of that crime.

Then

The Ordering of Deacons.

Then the Biſhop commending ſuch as ſhall be found meet to be ordered, to the Prayers of the Congregation, with the Clearkes and People preſent, ſhall ſay or ſing the Letany, as followeth, with the Prayers.

The Letanie and Suffrages.

O God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Father of heaven: have mercy vpon us miſerable ſinners.

O God the Sonne Redeemer of the world: haue mercy vpon vs miſerable ſinners.

O God the Sonne Redeemer of the world: have mercy upon us miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercy vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three perſons and one God: haue mercy vpon vs miſerable.

O holy, bleſſed, and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with vs for euer.

Spare us good Lord.

From all euill and miſchiefe, from ſinne, from the crafts and aſſaults of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliver us.

From all blindneſſe of heart, from pride, vaine-glory, and hypocriſie, from enuie, hatred, and malice, and all vncharitablneſſe.

Good Lord deliver us.

From fornication, and all other deadly ſinne, and from all the deceits of the world, the fleſh and the deuill.

Good Lord deliver us.

From lightning and tempeſt, from plague, peſtilence and famine, from battell and murther, and from ſudden death.

Good Lord deliver us.

From

From all sedition and priuy conspiracy, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliver us.

By the mystery of thy holy Incarnation, by thy holy Natiuity and Circumcision, by thy Baptisme, Fasting, and Temptation.

Good Lord deliver us.

By thine agony and bloody sweat, by thy Crosse and Passion, by thy precious Death and Buriall, by thy glorious Resurrection and Ascension, and by the comming of the holy Ghost.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Judgement.

Good Lord deliver us.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare us good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant Charles, our most gracious King and Gouernour.

We beseech thee to heare us good Lord.

That it may please thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer seeke thy honour and glory.

We beseech thee to heare us good Lord.

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee to heare us good Lord.

That it may please thee to blesse and preserue our gracious Queene Mary, Prince Charles, and the rest of the Royall Progenie.

We beseech thee to heare us good Lord.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of the Church, with true knowledge and vnderstanding of thy Word, and that both by their preaching and liuing, they may set it forth, and shew it accordingly.

We beseech thee to heare us good Lord.

That it may please thee to endue the Lords of the Councell, and all the Nobility, with grace, wisedome and vnderstanding.

We beseech thee to heare us good Lord.

That it may please thee to blesse and keep the Magistrates, giuing them grace to execute Iustice, and to maintaine Trueth.

We beseech thee to heare us good Lord.

That

That it may please thée to bleſſe and kéepe all thy people.

We beſeech thee to heare us good Lord.

That it may please thée to giue to all Nations, vnity, peace, and concord.

We beſeech thee to heare us good Lord.

That it may please thée to giue vs an heart to loue and dread thée, and diligently to liue after thy Commandements.

We beſeech thee to heare us good Lord.

That it may please thée to giue to all thy people increase of grace, to heare méekely thy Word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beſeech thee to heare us good Lord.

That it may please thée to bring into the way of trueth, all such as haue erred, and are deceiued.

We beſeech thee to heare us good Lord.

That it may please thée to ſtrengthen such as doe ſtand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our féet.

We beſeech thee to heare us good Lord.

That it may please thée to succour, helpe and comfort all that be in danger, neceſſity, and tribulation.

We beſeech thee to heare us good Lord.

That it may please thée to preſerue all that trauell by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity vpon all priſoners and captiues.

We beſeech thee to heare us good Lord.

That it may please thée to defend and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare us good Lord.

That it may please thée to haue mercy vpon all men.

We beſeech thee to heare us good Lord.

That it may please thée to forgiue our enemies, perſecutors and ſlanderers, and to turne their hearts.

We beſeech thee to heare us good Lord.

That it may please thée to giue and preſerue to our vſe the kindly fruits of the earth, ſo as in due time we may enioy them.

We beſeech thee to heare us good Lord.

That it may please thée to giue vs true repentance, to forgiue vs all our ſins, negligences, and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy Word.

We beſeech thee to heare us good Lord.

Sonne

Sonne of God: we beſeech thée to heare vs.
Sonne of God: we beſeech thee to heare us.
O Lambe of God, that takeſt away the ſinnes of the world,
Grant us thy peace.
O Lambe of God, that takeſt away the ſinnes of the world.
Have mercy upon us.
O Chriſt heare vs.
O Chriſt heare us.
Lord haue mercy vpon vs.
Lord have mercy upon us.
Chriſt haue mercy vpon vs.
Chriſt have mercy upon us.
Lord haue mercy vpon vs.
Lord have mercy upon us.
Our Father which art in heauen, &c.
And leade us not into temptation.
But deliver us from euill. Amen.

The Verſicle.

O Lord deale not with vs after our ſinnes.

Anſwer.

Neither reward vs after our iniquities.

¶ Let vs pray.



God mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as bee ſorrowfull, mercifully aſſiſt our prayers that we make before thee, in all our troubles and aduerſities, whenſoeuer they oppreſſe vs: and graciouſly heare vs, that thoſe euils which the craft and ſubtilty of the deuill or man worketh againſt vs, be brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that we thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, helpe us, and deliver us for thy Names ſake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou didſt in their dayes, and in the old time before them.

O Lord ariſe, helpe us, and deliver us for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall be; world without end. Amen.

From

From our enemies defend vs, O Christ.
Graciously looke upon our afflictions.
Pitifully behold the sorrowes of our hearts.
Mercifully forgive the sinnes of thy people.
Fauourably with mercy heare our prayers.
O Sonne of David: have mercy upon us.
Both now and euer vouchsafe to heare vs, O Christ.
Graciously heare us, O Christ: graciously heare us, O Lord Christ.

The Versicle.

O Lord, let thy mercy be shewed vpon vs.

Answer.

As we doe put our trust in thée.

¶ Let vs pray.

WE humbly beseech, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake, turne from vs all those euils that we most righteously haue deserued: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and euermore serue thée in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

ALmightie God, which hast giuen vs grace at this time with one accord to make our common supplications vnto thée, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting. Amen.

¶ Then shall be said also this that followeth.

ALmighty God, which by thy diuine prouidence hast appointed diuers orders of Ministers in the Church, and diddest inspire thine holy Apostles, to chuse vnto this order of Deacons, the Martyr S. Stephen with other: mercifully behold these thy seruants, now called to the like office and administration: replenish them so with the trueth of thy doctrine, and innocencie of life, that both by thy word and good example, they may faithfully serue thée in this office, to the glory of thy Name, and profit of the Congregation, through the merits of our Sauiour Iesu Christ, who liueth and reigneth with thée and the holy Ghost, now and for euer. Amen.

The Ordering of Deacons.

Then ſhall be ſung or ſayd the Communion of the day, ſaving the Epiſtle ſhall be read out of Timothy, as followeth.

LIkewiſe muſt the Miniſters be honeſt, not double tongued, not giuen vnto much wine, neither grædy of filthy lucre, but holding the myſterie of the faith, with a pure conſcience: and let them firſt be proued, and then let them miniſter, ſo that no man be able to reproue them. Euen ſo muſt their wiues be honeſt, not euill ſpeakers, but ſober, and faithfull in all things. Let the Deacons be the huſbands of one wife, and ſuch as rule their Children well, and their owne houſholds: For they that miniſter well, get themſelues a good degrée, and a great liberty in the faith which is in Chriſt Ieſu.

Theſe things write I vnto thée, truſting to come ſhortly vnto thée: but and if I tarry long, that then thou mayeſt yet haue knowledge how thou oughteſt to behaue thy ſelfe in the houſe of God, which is the congregation of the liuing God, the pillar and ground of truth. And without doubt, great is that myſterie of godlineſſe. God was ſhewed in the fleſh, was iuſtified in the ſpirit, was ſéene among the Angels, was preached vnto the Gentiles, was beléued on in the world, and receiued vp in glory.

Or elſe this out of the ſixth of the Acts.

THen the twelue called the multitude of the Diſciples together, and ſayd, It is not méete that we ſhould leaue the word of God, and ſerue Tables. Wherefore brethren, looke yée out among you ſeuen men of honeſt report, and full of the holy Ghoſt and wiſedome, to whom wee may commit this buſineſſe: but wée will giue our ſelues continually to prayer, and to the adminiſtration of the word. And that ſaying pleaſed the whole multitude. And they choſe Stephen, a man full of faith, and full of the holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a conuert of Antioch. Theſe they ſet before the Apoſtles, and when they had prayed, they layd their hands on them. And the word of God increaſed, and the number of the Diſciples multiplied in Ieruſalem greatly, and a great company of the Prieſts were obedient vnto the faith.

And before the Goſpell, the Biſhop ſitting in a Chayre, ſhall cauſe the Oath of the Kings Supremacy, and againſt the power and authority of all forreigne Potentates, to be miniſtred unto every of them that are to be ordered.

The ordering of Deacons.

¶ The Oath of the Kings *Soveraigntie.*

I. A. B. doe vtterly teſtifie and declare in my conſcience that the Kings Highneſſe is the onely ſupreame Gouernour of this Realme, and of all other his Highneſſe Dominions and Countries, aſwell in all ſpirituall or Eccleſiaſticall things or cauſes, as Temporall, and that no forreigne Prince, Perſon, Prelate, State or Potentate, hath or ought to haue any Juriſdiction, power, ſuperioritie, preheminence, or authority Eccleſiaſticall, or Spirituall within this Realme, and therefore I doe vtterly renounce and forſake all forreigne Juriſdictions, Powers, Superiorities, and authorities: and doe promiſe that from henceforth, I ſhall beare faith and true Allegiance to the Kings Highneſſe, his Heires and lawfull Succeſſours, and to my power ſhall aſſiſt and defend all Juriſdictions, Priuiledges, Preheminencies and Authorities, granted or belonging to the Kings Highneſſe, his Heires and Succeſſours, or vnited and annexed to the Imperiall Crowne of this Realme, ſo helpe me God, and the Contents of this Booke.

Then ſhall the Biſhop examine every one of them that are to be ordered, in the preſence of the people, after this manner following.

DOe you truſt that you are inwardly moued by the holy Ghoſt to take vpon you this office and miniſtration, to ſerue God, for the promoting of his glory, and the edifying of his people?

Anſwere.

I truſt ſo.

The Biſhop.

Doe you thinke that yée truly be called according to the will of our Lord Jeſus Chriſt, and the due order of this Realme, to the Miniſtery of the Church?

Anſwere.

I thinke ſo.

The Biſhop.

Doe you vnfaynedly beléeue all the Canonicall Scriptures of the Old and New Teſtament?

Anſwer.

I vow beléeue. Answere.

The Bishop.

WIll you diligently reade the same vnto the people assembled in the Church, where you shalbe appointed to serue?

I will. Answer.

The Bishop.

IT appertayneth to the office of a Deacon in the Church, where he shall be appointed to assist the Priest in diuine Seruice, and specially when he ministreth the holy Communion, and to helpe him in distribution thereof, and to reade holy Scriptures and Homilies in the Congregation, and to instruct the youth in the Catechisme, to baptize and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his office, where preuision is so made, to search for the sicke, poore, and impotent people of the Parish, to intimate their estates, names, and places where they dwell vnto the Curate, that by his exhortation they may be relieued by the Parish, or other conuenient almes: will you doe this gladly and willingly?

Answer.

I will doe so by the helpe of God.

The Bishop.

WIll you apply all your diligence to frame and fashion your owne liues, and the liues of your family, according to the doctrine of Christ, and to make both your selues and them, as much as in you lyeth, wholesome examples of the flocke of Christ?

Answere.

I will doe so, the Lord being my helper.

The Bishop.

WIll you reuerently obey your Ordinarie, and other chiefe Ministers of the Church, and them to whom the gouernment and charge is committed ouer you, following with a glad minde and will, their godly admonitions? Answer.

I will indeauour my selfe, the Lord being my helper.

Then the Bishop laying his hands seuerally upon the heads of every of them, shall say,

Take thou authority to execute the office of a Deacon in the Church of God committed vnto thee: In the Name of the Father, the Sonne, and the holy Ghost. Amen.

Then shall the Bishop deliver to every one of them the New Testament, saying,

Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto ordinarily commanded.

Then one of them appointed by the Bishop, shall read the Gospell of that day.

The Ordering of Deacons.

Then ſhall the Biſhop proceed to the Communion, and all that are ordered ſhall tarry and receive the holy Communion the ſame day with the Biſhop.

The Communion ended, after the laſt Collect, and immediately before the Benediction, ſhall be ſayd this Collect following.

ALmighty God, giuer of all good things, which of thy great goodneſſe haſt vouchſafed to accept, and take theſe thy ſeruants vnto the offices of Deacons in thy Church: make them (we beſeech thee (O Lord) to bee modeſt, humble and conſtant in their miniſtration, to haue a ready will to obſerue all ſpirituall diſcipline, that they hauing alwayes the teſtimonie of a good conſcience, and continuing euer ſtable and ſtrong in thy Sonne Chriſt, may ſo well vſe themſelues in this inferiour office, that they may be found worthy to be called vnto the higher miniſteries in thy Church, through the ſame thy Sonne our Sauiour Chriſt, to whom be glory and honour world without end. Amen.

And here it muſt be ſhewed unto the Deacon, that hee muſt continue in that office of a Deacon, the ſpace of a whole yeare at the leaſt (except for reaſonable cauſes it be otherwiſe ſeene to the Ordinary) to the intent hee may be perfect, and well expert in the things appertayning to the Eccleſiaſticall adminiſtration, in executing whereof, if hee be found faithfull and diligent, he may be admitted by his Dioceſan, to the order of Prieſthood.

¶ The forme of Ordering *of Prieſts.*

When the exhortation is ended, then ſhall follow the Communion. And for the Epiſtle, ſhall be read out of the twentieth Chapter of the Acts of the Apoſtles, as followeth.

FRom Mileto, Paul ſent meſſengers to Epheſus, and called the Elders of the Congregation: which when they were come to him, he ſayd vnto them, Ye know that from the firſt day that I came into Aſia, after what manner I haue bẽn with you at all ſeaſons, ſeruing the Lord with al humbleneſſe of minde, & with many teares & temptations, which hapned vnto me by the layings a wait of ẏ Iewes, becauſe I would kẽp backe nothing ẏ was p̃ofitable vnto you, but to ſhew you, & teach you openly th̃oughout euery houſe, witneſſing both

both to the Iewes, and also to the Grèekes, the repentance that is toward God, and the faith which is toward our Lord Iesus. And now behold, I goe bound in the spirit vnto Hierusalem, not knowing the things that shall come on me there, but that the holy Ghost witnesseth in euery City, saying, that bands and troubles abide me. But none of these things moue me, neither is my life deare vnto my selfe, that I might fulfil my course with ioy, and the ministration of the Word, which I haue receiued of the Lord Iesu, to testifie the Gospell of the grace of God. And now behold, I am sure that henceforth yée all (through whom I haue gone preaching the kingdome of God) shall sée my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: For I haue spared no labour, but haue shewed you all the counsell of God. Take hèed therefore vnto your selues, and to all the flock, among whom the holy Ghost hath made you ouersèers, to rule the Congregation of God, which he hath purchased with his blood. For I am sure of this, that after my departing shall grieuous wolues enter in among you, not sparing the flock. Moreouer, of your own selues shall men arise, speaking peruerse things, to draw disciples after them. Therefore awake, and remember, that by the space of thrée yeares, I ceased not to warne euery one of you night and day with teares.

And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to giue you an inheritance among all them which are sanctified. I haue desired no mans siluer, gold or vesture: Yea, you know your selues, that these hands haue ministred vnto my necessities, and vnto them that were with me. I haue shewed you all things, how that so labouring yee ought to receiue the weake, and to remember the words of our Lord Iesus, how that he said, It is more blessed to giue, then to receiue.

Or else this third Chapter, of the first Epistle to Timothie.

THis is a true saying, If any man desire the office of a Bishop, he desireth an honest worke. A Bishop therefore must be blameless, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not giuen to ouer much wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring couetousnesse. one that ruleth well his owne house, one that hath children in subiection with all reuerence. For if a man cannot rule his owne house, how shall he care for the Congregation of God? He may not be a yong Scholer, lest he swell and fall into the iudgement of the euill speaker. He must also haue a good report of them which are without, lest he fall into rebuke and snare of the euill speaker.

1. Tim. 3. This when Priests and Deacons are made both in one day.

Likewise must the Ministers bee honest, not double tongued, not giuen

vnto much wine, neither greedy of filthy lucre, but holding the mystery of the faith, with a pure conscience, and let them first be proued, and then let them minister, so that no man be able to reproue them.

Euen so must their wiues be honest, not euill speakers: but sober and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their owne households: For they that minister well, get themselues a good degree, and great liberty in the faith, which is in Christ Iesus. These things write I vnto thee, trusting to come shortly vnto thee: but if I tarry long, that then thou mayest haue yet knowledge, how thou oughtest to behaue thy selfe in the house of God, which is the Congregation of the liuing God, the pillar and ground of trueth.

And without doubt, great is that mysterie of godlinesse: God was shewed in the flesh, was iustified in the Spirit, was seene among the Angels, was preached vnto the Gentiles, was beleeued on in the world, and receiued vp in glory.

After this shall be read for the Gospell, a piece of the last Chapter of Matthew, as followeth.

IEsus came and spake vnto them, saying, All power is giuen vnto me in heauen and in earth: Goe ye therefore, and teach all Nations, baptizing in the Name of the Father, and of the Son, and of the holy Ghost, teaching them to obserue all things whatsoeuer I haue commanded you: and loe, I am with you alway, euen vntill the end of the world.

Or else this that followeth, out of the tenth Chapter of Iohn.

VErily, verily I say vnto you, He that entreth not in by the doore into the sheepfold, but climbeth vp some other way, the same is a theefe and a murtherer. But hee that entreth in by the doore, is the shepheard of the sheep: to him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when hee hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him, for they know not the voyce of strangers. This proverbe spake Iesus vnto them, but they vnderstood not what things they were which hee spake vnto them. Then said Iesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe: and all (euen as many as came before mee) are theeues and murderers, but the sheepe did not heare them. I am the doore: by mee if

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man enter in, he shalbe safe, & goe in & out and finde pasture. A thiefe commeth not but for to steale, kill, & to destroy. I am come, that they might haue life, and that they might haue it more abundantly. I am the good shepherd. A good shepherd giueth his life for the sheepe. An hired seruant, and he which is not the shepherd (neither the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe, and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheep. I am the good shepherd, and know my sheep, and am knowne of mine. As my Father knoweth me, euen so know I also my Father. And I giue my life for the sheep. And other sheep I haue, which are not of this fold: them also must I bring, and they shall heare my voyce, and there shall be one fold, and one shepherd.

* Or else this, of the twentieth Chapter of Iohn.

THe same day at night, which was the first day of the Sabbaoths, when the doores were shut (where the Disciples were assembled together, for feare of the Iewes) came Iesus, and stood in the midst, and said vnto them, Peace be vnto you, and when he had so said, he shewed vnto them his hands and his side. Then were the Disciples glad, when they saw the Lord. Then said Iesus vnto them againe, Peace be vnto you: As my Father sent me, euen so send I you also. And when he had said those words, he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them: and whosoeuers sinnes yee retaine, they are retained.

When the Gospell is ended, then shall be said or sung.

COme holy Ghost eternall God, proceeding from aboue:
Both from the Father, and the Sonne, the God of peace and loue;
Visit our mindes, and into vs thy heauenly grace inspire:
That in all trueth and godlinesse, we may haue true desire.

Thou art the very Comforter, in all woe and distresse:
The heauenly gift of God most high, which no tongue can expresse.
The fountaine and the liuely spring, of ioy celestiall:
The fire so bright, the loue so cleare, and Vnction spirituall.

Thou in thy gifts art manifold, whereby Christs Church doth stand:
In faithfull hearts writing thy Law, the finger of Gods hand.

According to thy promise made, thou giuest speech of grace:
That through thy helpe, the praise of God, may sound in euery place.
O holy Ghost into our wits send downe thy heauenly light:
Kindle our hearts with feruent loue to serue God day and night.

Strength and stablish all our weakenesse, so feeble and so fraile:
That neither the flesh, the world nor deuill, against vs doe preuaile.
Put backe our enemy farre from vs, and grant vs to obtaine,
Peace in our hearts, with God and man, without grudge or disdaine.

And grant, O Lord, that thou being, our leader and our guide:
We may eschew the snares of sinne, and from thee neuer slide.
To vs such plenty of thy grace, good Lord, grant we thee pray:
That thou mayest be our Comforter at the last dreadfull day.

Of all strife and dissension, O Lord, dissolue the bands:
And make the knots of peace and loue, throughout all Christian lands.
Grant vs, O Lord, through thee to know, the Father most of might:
That of his deare beloued Sonne, we may attaine the sight.

And that with perfect faith also we may acknowledge thee.
The Spirit of them both alway, one God in persons three.
Laud and praise be to the Father, and to the Sonne equall:
And to the holy Spirit also, one God coeternall.
And pray wee that the onely Sonne, vouchsafe his Spirit to send:
To all that doe professe his Name, vnto the worlds end. Amen.

And then the Archdeacon shall present unto the Bishop, all them that shall receive the order of Priesthood that day, the Archdeacon saying.

REuerend Father in God, I present vnto you these persons, present, to bee admitted to the order of Priesthood.

Cum interrogatione & responsione, ut in ordine Diaconatus.

And then the Bishop shall say to the people.

GOod people, these bee they whom wee purpose, God willing, to receiue this day vnto the holy office of Priesthood: For after due examination, we finde not to the contrary, but that they bee lawfully called to their function and ministery, and that they bee persons meete for the same: but yet if there

bee

bee any of you, which knoweth any impediment, or notable crime of any of them, for the which hee ought not to bee receiued into this holy ministery, now in the Name of God declare the same.

And if any great crime or impediment be obiected.

Vt supra in Ordinatione Diaconatus, usque ad finem Litaniæ, exceptis hac Collecta.

ALmighty God giuer of all good things, which by thy holy Spirit hast appointed diuers orders of Ministers in thy Church, mercifully beholde these thy seruants, now called to the office of Priesthood, and replenish them so with the truth of thy doctrine, and innocency of life, that both by word and good example, they may faithfully serue thee in this office, to the glory of thy Name, and profite of thy Congregation, through the merits of our Sauiour Iesus Christ, who liueth and reigneth with thee, and the holy Ghost, world without end. Amen.

Then the Bishop shall minister unto every one of them the Oath concerning the Kings Supremacy, as it is set forth in the order of Deacons. And that done, he shall say unto them which are appointed to receive the said office, as hereafter followeth.

YOu haue heard brethren, aswell in your priuate examination, as in the exhortation, and in the holy Lessons taken out of the Gospel and of the writings of the Apostles, of what dignity, and of how great importance this office is (whereunto ye be called.) And now we exhort you in the Name of our Lord Iesus Christ, to haue in remembrance into how high a dignity, and to how chargeable an office ye be called, that is to say, the messengers, the watchmen the Pastours, and the Stewards of the Lord, to teach, to premonish, to feede, and prouide for the Lords family, to seeke for Christs sheepe that bee dispersed abroad, and for his children which be in the middest of this naughty world, to be saued through Christ for euer. Haue alwayes therefore printed in your remembrance, how great a treasure is committed to your charge: for they bee the sheepe of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serue, is his spouse and his body.

And if it shall chance the same Church, or any member thereof, to take any hurt

hurt or hinderance, by reason of your negligence, ye know the greatnesse of the fault, and also of the horrible punishment which will ensue. Wherefore, consider with your selues the end of your ministery, towards the children of God, towards the spouse and body of Christ, and see that you neuer cease your labour, your care and diligence, vntill you haue done all that lieth in you, according to your bounden dutie, to bring al such as are, or shalbe committed to your charge, vnto that agreement in faith and knowledge of God, and to that ripenesse and perfectnesse of age in Christ, that there be no place left among you, either of error in Religion, or for viciousnesse in life.

Then, forasmuch as your office is both of so great excellencie, and of so great difficultie, ye see with how great care and studie ye ought to apply your selues aswell that you may shew your selues kind to that Lord who hath placed you in so high a dignity, as also to beware that neither your selues offend, neither be occasion that other offend. Howbeit, yee cannot haue a mind and a will thereto of your selues, for that power and abilitie is giuen of God alone. Therfore yee see how yee ought and haue need earnestly to pray for his holy Spirit. And seeing that you cannot by any other meanes, compasse the doing of so weighty a worke pertaining to the saluation of man, but with doctrine and exhortation, taken out of the holy Scriptures, and with a life agreeable vnto the same: Ye perceiue how studious yee ought to be in reading and in learning the Scriptures, and in framing the manners, both of your selues, and of them that specially pertaine vnto you, according to the rule of the same Scriptures: And for this selfe same cause, ye see how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We haue good hope, that you haue well weighed and pondered these things with your selues, long before this time, and that you haue clearely determined, by Gods grace, to giue your selues wholly to this Vocation, whereunto it hath pleased God to call you, so that (as much as lyeth in you) you apply your selues wholly to this one thing, and draw all your cares and studies this way, and to this end. And that you will continually pray for the heauenly assistance of the holy Ghost from God the Father, by the mediation of our onely Mediatour and Sauiour Iesus Christ, that by dayly reading and weighing of the Scriptures, you may so ware riper and stronger in your Ministery: And that ye may so endeauour your selues from time to time to sanctifie the liues of you and yours, and to fashion them after the rule and doctrine of Christ: And that ye may be wholsome and godly examples and patterns, for the rest of the Congregation to follow: and that this present Congregation of Christ here assembled, may also vnderstand your mindes and wils in these things: and that this your promise shall more moue you to doe your duties, ye shall answere plainely to these things, which we in the name of the Congregation shall demaund

of

of you touching the same.

Doe you thinke in your heart that you be truely called according to the will of our Lord Iesus Christ, and the order of this Church of England, to the ministery of Priesthood?

Answer.

I thinke it.

The Bishop.

BEe you perswaded that the holy Scriptures containe sufficiently all doctrine required of necessity for eternall saluation, through faith in Iesu Christ? And are you determined with the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternall saluation) but that you shalbe perswaded may be concluded, and proued by the Scripture?

Answer.

I am so perswaded, and haue so determined by Gods grace.

The Bishop.

WIll you then giue your faithfull diligence, alwayes so to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Realme hath receiued the same, according to the Commandements of God, so that you may teach the people committed to your cure and charge, with all diligence to keepe and obserue the same?

Answere.

I will so to doe, by the helpe of the Lord.

The Bishop.

WIll you be ready with all faithfull diligence to banish & driue away all erroneous and strange doctrines, contrary to Gods word, and to vse both publique and priuate monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion be giuen?

Answer.

I will, the Lord being my helper.

The Bishop.

WIll you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as helpe to the knowledge of the same, laying aside the study of the world, and the flesh?

Answer.

Answere.

I will endeauour my selfe so to doe, the Lord being my helper.

The Bishop.

WIll you be diligent to frame and fashion your owne selues, and your families, according to the doctrine of Christ, and to make both your selues and them (as much as in you lieth) wholsome examples and spectacles to the flocke of Christ?

Answere.

I will apply my selfe, the Lord being my helper.

The Bishop.

WIll you maintatne and set forwards (as much as lyeth in you) quietnesse, peace, and loue, among all Christian people, and specially among them that are, or shall be committed to your charge?

Answere.

I will so doe, the Lord being my helper.

The Bishop.

WIll you reuerently obey your Ordinarie, and other chiefe Ministers, vnto whom the gouernment and charge is committed ouer you, following with a glad minde and will, their godly admonitions, and submitting your selues to their godly iudgements?

Answere.

I will so doe, the Lord being my helper.

Then shall the Bishop say.

ALmighty God, who hath giuen you this will to doe all these things, grant also vnto you strength and power to perfourme the same, that he may accomplish his worke which hee hath begun in you, vntill the time hee shall come at the latter day, to iudge the quicke and the dead.

After this, the Congregation shall be desired, secretly in their prayers, to make humble supplications to God for the aforesayd things: for the which prayers, there shall be a certaine space kept in silence.

That done, the Bishop shall pray in this wise:

¶ Let vs pray.

ALmighty God, and heauenly Father, which of thine infinite loue, and gwdnesse towards vs, hast giuen to vs thy onely and most deare beloued Sonne Iesus Christ to be our redeemer and author of euerlasting life, who after hee had made perfect our redemption by his death, and was ascended into heauen, sent abroad into the world his Apostles, Prophets, Euangelists, Doctours and Pastours,

Pastours, by whose labour and ministery, he gathered together a great flocke in all the parts of the world, to set forth the eternall prayse of thy holy Name. For these so great benefites of thy eternall goodnesse, and for that thou hast vouchsafed to call these thy seruants here present, to the same office and ministery of saluation of mankinde, we render vnto thee most hearty thankes, wee worship and prayse thee, and we humbly beseech thee, by the same thy Sonne, to grant vnto vs all, which eyther here, or elsewhere call vpon thy Name, that we may shew our selues thankefull to thee, for these and all other thy benefits, and that we may daily increase and goe forwards, in the knowledge and faith of thee and thy Sonne, by the holy Spirit. So that aswell by these thy Ministers, as by them to whom they shall be appointed Ministers, thy holy Name may be alwayes glorified, and thy blessed kingdome inlarged, through the same thy Sonne our Lord Jesus Christ, which liueth and reigneth with thee, in the vnitie of the same holy Spirit, world without end. Amen.

When this prayer is done, the Bishop with the Priests present, shall lay their hands severally upon the head of every one that receiveth Orders: The Receivers humbly kneeling upon their knees, and the Bishop saying.

Receiue the holy Ghost: whose sinnes thou doest forgiue, they are forgiven: and whose sinnes thou doest retayne, they are retayned: and be thou a faithfull dispenser of the word of God, and of his holy Sacraments. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

The Bishop shall deliver to every one of them the Bible in his hand, saying.

Take thou authority to preach the word of God, and to minister the holy Sacraments in this Congregation, where thou shalt be so appointed.

When this is done, the Congregation shall sing the Creede, and also they shall goe to Communion, which all they that receive Orders, shall take together, and remayne in the same place where the hands were layd upon them, untill such time as they have received the Communion.

The Communion being done, after the last Collect, and immediatly before the Benediction, shall be sayd this Collect.

Most mercifull Father, we beseech thee so to send vpon these thy seruants thy heauenly blessing, that they may be clad about with all iustice, and that

that thy woꝛd ſpoken by their mouthes, may haue ſuch ſucceſſe, that it may neuer be ſpoken in vaine. Grant alſo that wée may haue grace to heare, and receiue the ſame as thy moſt holy woꝛd, and the meanes of our ſaluation, that in all our woꝛds and déeds wée may ſéeke thy glozy, and the increaſe of thy Kingdome, thꝛough Jeſus Chꝛiſt our Lozd. Amen.

And if the Order of Deacons and Prieſthood be given both upon one day, then ſhall all things at the holy Communion be uſed, as they are appointed at the ordering of Prieſts, Saving that for the Epiſtle, the whole third Chapter of the firſt to Timothie ſhall be reade, as it is ſet out before in the order of Prieſts. And immediatly after the Epiſtle the Deacons ſhall be ordered. And it ſhall ſuffice the Letany to be ſayd once.

The Forme of Conſecrating of *an Archbiſhop, or Biſhop.*

¶ At the Communion.

The Epiſtle.

THis is a true ſaying, If a man deſire the office of a Biſhop he deſireth an honeſt woꝛke. A Biſhop thereforꝛe muſt be blameleſſe, the huſband of one wife, diligent, ſober, diſcréet, a kéeper of hoſpitality, apt to teach, not giuen to ouer much wine, no fighter, not grédy of filthy lucre, but gentle, abhoꝛring couetouſneſſe, one that ruleth well his owne houſe, one that hath childꝛen in ſubiection with all reuerence. Foꝛ if a man cannot rule his owne houſe, how ſhall he care foꝛ the Congregation of God: He may not be a yong Scholler, leſt he ſwell, and fall into the iudgement of the euill ſpeaker. He muſt alſo haue a good repoꝛt of them which are without, leſt he fall into rebuke, and the ſnare of the euill ſpeaker.

The Goſpell.

IEſus ſayd to Simon Peter, Simon Johanna, loueſt thou me, moꝛe than theſe: He ſayd vnto him, Yea, Lozd, thou knoweſt that I loue thée: he ſayd to him,

Fée de

Fede my Lambes. He sayd to him againe the second time, Simon Johanna, louest thou me: He sayd vnto him, Yea, Lord, thou knowest that I loue thee: he sayd vnto him, Fede my sheepe. He sayd vnto him the third time, Simon Johanna, louest thou me? Peter was sorry, because he sayd vnto him the third Louest thou me? And he sayd vnto him, Lord, thou knowest all things, thou knowest that I loue thee. Jesus sayd vnto him, Fede my sheepe.

Or else out of the tenth Chapter of Iohn: as before in the order of Priests.

After the Gospell and Creede ended: first the elected Bishop shall be presented by two Bishops, unto the Archbishop of that Province, or to some other Bishop appointed by his commission: the Bishops that present him, saying.

MOst reuerend Father in God, we present vnto you this godly and well learned man to be consecrated Bishop.

Then shall the Archbishop demand the Kings mandate, for the consecration, and cause it to be reade, and the Oath touching the knowledge of the Kings Supremacy, shall be ministred to the persons elected, as it is set out in the order of Deacons. And then shall be ministred the Oath of due obedience unto the Archbishop, as followeth.

¶ The Oath of due obedience to the *Archbishop.*

IN the Name of God, Amen. I. N. chosen Bishop of the Church and See of N. doe profesle and promise all due reuerence and obedience to the Archbishop, and to the Metropoliticall Church of N. and to their successours: so helpe me God, through Jesus Christ.

This Oath shall not be made at the Consecration of an Archbishop.

Then the Archbishop shall move the Congregation present, to pray, saying thus to them.

BRethren, it is written in the Gospell of S. Luke, that our Sauiour Christ continued the whole night in prayer, or euer that he did chuse and send forth his twelue Apostles. It is written also in the Acts of the Apostles, that the Disciples which were at Antioch did fast and pray, or euer they layd hands vpon, or sent forth Paul and Barnabas. Let vs therefore, following the example of our Sauiour Christ and his Apostles, first fall to prayer, or that we admit and send forth this person presented vnto vs, to the worke whereunto we trust the holy Ghost hath called him.

And

And then shall be sayd the Letany, as afore in the order of Deacons.

And after this place; **That it may please thée to illuminate all Bishops,** &c. he shall say.

That it may please thée to bless this our brother elected, and to send thy grace vpon him, that he may duely execute the office whereunto hee is called, to the edifying of thy Church, and to the honour, prayse, and glory of thy Name.

Answer.

We beseech thée to heare vs good Lord.

Concluding the Letany in the end, with this prayer.

ALmighty God, giuer of all good things, which by thy holy spirit hast appointed diuers orders of Ministers in thy Church, mercifully beholde this thy seruant, now called to the worke and ministery of a Bishop, and replenish him so with the truth of thy doctrine, and innocency of life, that both by word and deed he may faithfully serue thee in this office, to the glory of thy Name, and profite of thy Congregation, through the merits of our Sauiour Iesus Christ, who liueth and reigneth with thée and the holy Ghost, world without end. Amen.

Then the Archbishop sitting in a chaire, shall say to him that is to bee consecrated.

BRother, for as much as holy Scripture, and the old Canons commandeth that we should not be hasty in laying on hands; and admitting of any person to the gouernement of the Congregation of Christ, which he hath purchased with no lesse price then the effusion of his owne blood: afore I admit you to this administration, whereunto you are called, I will examine you in certaine articles, to the end the Congregation present, may you haue a tryall and beare witnesse how yée be minded to behaue your life in the Church of God.

Are you perswaded that you be truely called to this ministration, according to the will of our Lord Iesus Christ, and the order of this Realme?

Answer.

I am so perswaded.

The Archbishop.

ARe you perswaded that the holy Scriptures contayne sufficiently all doctrine, required of necessity for eternall saluation, through faith in Iesus Christ?

Christ: And are you determined with the same holy Scriptures, to instruct the people committed to your charge, and to teach or maintayne nothing as required of necessity to eternall saluation, but that you shall be perswaded may be concluded and proued by the same?

Answer.

I am so perswaded and determined by Gods grace.

The Archbishop.

WIll you then faithfully exercise your selfe in the sayd holy Scriptures, and call vpon God by prayer, for the true vnderstanding of the same, so as ye may be able by them to teach, and exhort with wholesome doctrine, and to withstand and conuince the gainesayers?

Answer.

I will so doe by the helpe of God.

The Archbishop.

BE you ready with all faithfull diligence to banish and driue away all erroneous and strange doctrine contrary to Gods word, and both priuately and openly to call vpon and to encourage others to the same?

Answer.

I am ready the Lord being my helper.

The Archbishop.

WIll you deny all vngodlinesse and worldly lusts, and liue soberly, righteously, and godly in this world, that you may shew your selfe in all things an example of good workes vnto others, that the aduersary may be ashamed, hauing nothing to lay against you?

Answer.

I will so doe, the Lord being my helper.

The Archbishop.

WIll you maintayne and set forward (as much as shall lye in you) quietnesse, peace, and loue among all men: and such as be vnquiet, disobedient, and criminous within your Diocesse, correct and punish according to such authority as ye haue by Gods word, and as to you shall be committed by the ordinance of this Realme?

Answer.

I will doe so by the helpe of God.

The Archbishop.

WIll you shew your selfe gentle, and be mercifull for Christs sake to poore and needy people, and to all strangers destitute of helpe?

Answer.

I will shew my selfe by Gods helpe.

The Consecration of Bishops.

The Archbishop.

ALmighty God our heauenly Father, who hath giuen you a good will to doe all these things: grant also vnto you strength and power to performe the same, that he accomplishing in you the good worke which hee hath begun, yée may be found perfect, and irreprehensible at the latter day, through Iesus Christ our Lord. Amen.

Then shall be sung or sayd, Come holy Ghost, &c.
As it is set out in the order of Priests.

That ended, the Archbishop shall say.

Lord heare our prayer.

Answer.

And let our cry come vnto thée.

¶ Let vs pray.

ALmighty God, and most mercifull Father, which of thine infinite goodnesse hast giuen thy onely and most deare beloued Sonne Iesus Christ to be our Redœmer and Author of euerlasting life, who after that he had made perfect our Redemption by his death, and was ascended into heauen, powred downe his gifts abundantly vpon men, making some Apostles, some Prophets, some Euangelists, some Pastours and Doctours, to the edifying and making perfect his Congregation: grant we beseech thee, to this thy seruant such grace, that he may euermore be ready to spread abroad thy Gospell, and glad tydings of reconcilement to God, and to vse the authority giuen vnto him, not to destroy, but to saue, not to hurt, but to helpe: so that he, as a wise and faithfull seruant, giuing to thy family meate in due season, may at the last be receiued into ioy, through Iesu Christ our Lord, who with thee, and the holy Ghost, liueth and reigneth one God world without end. Amen.

Then the Archbishop and Bishops present, shall lay their hands upon the head of the elected Bishop, the Archbishop, saying.

TAke the holy Ghost, and remember that thou stirre vp the grace of God, which is in thee, by imposition of hands: for God hath not giuen vs the spirit of feare, but of power, and loue, and soberneſſe.

Then the Archbishop shall deliver him the Bible, saying,

Giue

GIue héed vnto reading, exhortation, and doctrine. Thinke vpon these things contayned in this Booke. Be diligent in them, that the increase comming thereby, may be manifest vnto all men. Take héed vnto thy selfe, and vnto teaching, and be diligent in doing them: for by doing this, thou shalt saue thy selfe, and them that heare thée. Be to the flocke of Christ a shépherd, not a Wolfe: féed them, deuoure them not: hold vp the weake, heale the sicke, bind together the broken, bring againe the outcasts, séeke the lost, be so mercifull, that yée be not too remisse: so minister discipline, that you forget not mercy, that when the chiefe shépherd shall come, yée may receiue the immarcessible Crowne of glory, through Iesus Christ our Lord. Amen.

Then the Archbishop shall proceed to the Communion, with whom the new consecrated Bishop, with other shall also communicate. And for the last Collect immediatly before the Benediction, shall be sayd this prayer.

MOst mercifull Father, wée beséech thée, to send downe vpon this thy seruant thy heauenly blessing, and so endue him with thy holy Spirit, that he preaching thy word, may not onely be earnest to reproue, beséech, and rebuke, with all patience and doctrine, but also may be, to such as beléeue, an wholesome example, in word, in conuersation, in loue, in faith, in chastitie, and puritie: that faithfully fulfilling his course, at the latter day hee may receiue the Crowne of righteousnesse, layd vp by the Lord the righteous Iudge, who liueth and reigneth, one God with the Father and the holy Ghost, world without end. Amen.

FINIS.